

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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A Devotional Library
Granville M. Williams

Prayer for Enlightenment

*(Especially suitable for use with a program of
Lenten reading and meditation)*



LORD Jesus Christ, who didst
send from the Father the Com-
forter, even the Spirit of Truth;
Grant that he may enlighten
our minds with the teaching of thy truth,
and sanctify our hearts with the power of
thy grace, so that evermore abiding in thee
we may be found steadfast in faith and holy
in life, being conformed unto thine image;
who art with the Father and the Holy Ghost
ever, one God, world without end. *Amen.*

— From *A Book of Offices and Prayers.*

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MORTIFICATION AND FORTIFICATION

LENT should never mean simply giving up things. If you give up one thing, without taking up another, the chances are that the whole of Lent will be spent in gnawing awareness of the thing you have given up—Candies or Camels or Cocktails. Nor should the things you take up be solely by way of mortification.

As against mortification so strenuous as you will doubtless undertake, the whole self must be fortified—and particularly Brother Intellect, who is too easily overlooked in this context, and who in fact seldom gets into any Canticles at all. The following suggestions for Lenten Reading are drawn up on the principle that it is cruel to throw all the burden of virtue on the will.

The prime object of Lent is to bring us close to Christ our Lord. Reading can help in all sorts of ways.

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"Protestant"

TO THE EDITOR: Churchmen, Hear! Hear! A hotly debated question has at long last been settled. We are Protestants, not Catholics. The Rev. Dr. D. A. McGregor, chairman of the Division of Religious Education of the National Council, in a circular letter to the clergy concerning the *Link*, a publication of the Service Men's Christian League, dated November 20th, writes as follows:

"Our Protestant Episcopal Church holds membership on that council, together with the representatives of 26 other Protestant denominations and makes a substantial yearly contribution because of the importance of the work. The establishment of this definite bond with the men in service through the *Link*, has an added advantage, for it keeps the local churches attuned to what is being done by the Protestant Churches as a whole, for the men in service."

Apparently we are no more than one among the 26 Protestant denominations he mentions, and have no unique and historical message for the world. Therefore, in hundreds of cities and small communities where the Episcopal Church is a struggling minority, we and the communities concerned would be better off if we would close down and identify ourselves with the larger, better equipped Protestant sects in these communities.

Some of us have been in great error in going to great pains to teach people that the Episcopal Church is part of the historic Catholic Church, founded by Jesus Christ, with authority in matters of Faith and Morals.

We are grateful to Dr. McGregor for his official ultimatum on the historical position of "denomination."

(Rev.) W. F. CHRISTIAN,

Oneida, Wis.;

(Very Rev.) HAROLD M. KEYES,

Green Bay, Wis.;

(Rev.) B. F. MILLER,

Green Bay, Wis.;

(Rev.) WILLIAM ELWELL,

Sheboygan, Wis.

God's Inspired Word

TO THE EDITOR: I heartily agree with Fr. Knowles that the Bible is the inspired word of God. But I feel that such matters as whether Moses did or did not write the Pentateuch as it stands or whether one, two, or three different people wrote the Book of

Isaiah have no bearing on the truth or falsity of the statement: "The Bible is the inspired word of God."

God used as the instruments of his inspiration men with the limitations of their time. The fact that the person who put the creation account in its present form knew nothing of modern science has no effect upon the fundamental inspired truth of that account. To me, the Old Testament is a far more wonderful and inspiring library when we admit that the idea of God, for instance (and many other matters), shows a growth and development from the deity of a rather primitive people to the loving God of Hosia. All inspired—yes—but the vehicles of that inspiration had the limitations of their times. "In the beginning God" is true and we Christians have an inexhaustible treasure in the inspired word of God that has been gathered up as the Old Testament and the New Testament.

(Mrs.) RUTH P. JUCHTER.

Scotia, N. Y.

Servicemen's Requirements

TO THE EDITOR: It may be of interest to your readers to see the resolution relative to chaplains passed by the Episcopal Evangelical Fellowship at their conference in Richmond last May. In a previous editorial you had made some remarks about this resolution, but owing to the fact that the resolution was misquoted in a report on the conference which appeared in the *Witness*, some of your readers may have been misled by it. The resolution was as follows:

"Resolved, that it is the strong feeling of the Episcopal Evangelical Fellowship, assembled at Roslyn, May 25th and 26th, growing out of reports that have been made that certain of our chaplains were functioning along narrow sectarian lines, that the Army and Navy Commission urge our chaplains to exercise a liberal attitude toward Christians of other denominations, and particularly in the administration of the Holy Communion. That we feel that all baptized Christians should be granted the privilege of coming to the Holy Table to receive Communion. This is in line with Army and Navy regulations, as our chaplains are denominated Protestant.

"We further believe that such a request should be made of rectors serving parishes in close proximity to large training areas. Be it further resolved that a copy of this resolution be sent to the Presiding Bishop."

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

Editor's Comment:

We are glad to know, from the text of the resolution as given above, that the Fellowship did not accuse chaplains of making extra-canonical requirements of servicemen coming to the Holy Communion as the report in another Church paper indicated. However, it still does not seem fair to us to describe obedience to the rubrics as "functioning along narrow sectarian lines." Our Church has made a great point of the necessity of Confirmation, or completed preparation for Confirmation, as the pre-condition for worthy reception of the Holy Communion; there may be reasons why this rule should be suspended under military conditions; but it is an unfortunate fact that there is at present no authority with power to suspend the rule or to establish the necessary substitute.

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BY THE

REV. VERNON McMASTER, M.A., S.T.D.

Secretary for Administration, National Council's Division of Christian Education, Protestant Episcopal Church in the U.S.A.

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
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STRICTLY BUSINESS

A CERTAIN CLERGYMAN, at a vestry meeting, solemnly passed out to each Churchman a little booklet entitled *What Every Warden and Vestryman Knows about His Church*. The vestrymen opened the pages. All were blank. When the laughing had ended he told them about Ludlow's *I Am a Vestryman* and the newly revised edition. "When it is ready," he finished. "I'm going to give a copy to each one of you!"

* * *

NATIONAL CHURCH Goods Supply Co. of Philadelphia, a division of National Academic Cap & Gown Company, has just announced the opening of "one of the most beautiful and most exclusive religious supply stores in the United States." The store with 7,000 square feet of space carries a complete line of clerical and choral vestments. It includes a ready-to-wear department for clerical clothing.

* * *

THE REV. ARTHUR H. MANN writes: "This is the first time that I have thanked you for your great kindness, shown to me and many other recent seminarians. As a senior at General, I found that I looked forward to the arrival of the magazines; now, as an inexperienced but enthusiastic clergyman, I find that I look forward with even more anticipation.

"I suppose that it is usual for a seminarian to miss the facilities and atmosphere of his seminary. At least I know that I do. Your magazine provides for me a breath of the air I left behind to come from New York to Oklahoma.

"Please keep up the good work. I for one think so much of your magazine that I cannot help but send in a renewal, even though \$5.00 is such a lot out of a deacon's salary."

Each year at Christmas time THE LIVING CHURCH sends to every senior seminarian in all our seminaries a one-year gift subscription.

* * *

DOROTHY SMITH writes: "Several years ago here in Bloomington, Ind., a little six-year-old boy discovered there was no Santa Claus. He was disgusted. Next Sunday when time came to leave for Church school he couldn't be found. When searched out, he refused to go. "You fooled me about Santa Claus for a while," he said, "but you're not fooling me about Jesus. I know you just want to make me be a good boy."

* * *

FROM THE GOLIAD (Texas) *Advance Guard*:

On next Sunday the pastor of this church expects to be at Tuleta. Hence no preaching services here.

"Rejoice in the Lord."

R. A. McCurdy, Pastor.

Mr. McCurdy is apparently his own severest critic.

Leon McCauley

The Question Box



• *What does it mean when, in the account of a large service, they speak of a bishop "pontificating"? What does he do?*

Strictly speaking, a bishop pontificates whenever he acts in his episcopal capacity, or exercises his authority as bishop, especially when he celebrates a Pontifical Mass.

It has, however, become common usage to say that a bishop pontificates when, instead of acting as the celebrant, he is present using the full insignia of his order and occupying his official seat in the sanctuary. On such occasions the bishop gives all blessings and absolutions that occur in the service, puts the incense in the censer, if it is used, and is always censed whenever the celebrant is censed.

• *Would you kindly answer these two questions: (1) Who is St. Margaret, and why is she so often chosen as the saint of a woman's society in a parish? (2) I can understand why St. Luke is so often chosen as the patron saint of a Church hospital, but why are so many of them dedicated to St. Barnabas?*

(1) There are two saints Margaret, to either of whom there may be a guild dedicated in one of our parishes: St. Margaret of Scotland, was the wife of the King Malcolm Canmore. She lived a life of mingled devotion and adventure, and was in her day one of the leading forces in the civilization and Christianization of the Scots. She died in 1093 A.D.

St. Margaret of Antioch, was a martyr, put to death in the third century at Antioch, in Pisidia. There can be no doubt of her existence, as her cult is very ancient and widespread, but the story of her life is so encrusted with legendary matter that it is impossible to give any reliable account of her. Her legend is very fascinating, and can be found in Mrs. Jameson's *Sacred and Legendary Art*. Many English churches are dedicated to her, hence her popularity as a patroness of parish guilds.

(2) St. Barnabas began to be taken as patron of hospitals in the Middle Ages. This is undoubtedly due to the fact that in the Vulgate his Aramaic name is translated "Son of Consolation" (Acts 4:36). The continuance of this mis-translation in the Authorized Version has probably helped in the continuation of the practice among Anglicans.

• *What is the proper order for lighting and extinguishing the candles on the table, and why?*

It is customary to light first the candles on the Epistle side, beginning with that nearest the Cross, then those on the Gospel side, in the same way. They are extinguished in the reverse order, beginning

with the farthest from the Cross, the Gospel side. If two acolytes are employed they begin nearest the Cross, and light both sides simultaneously, extinguishing in reverse order. The large single candles are first lighted, then the branch-lights, beginning with the top candle, then the next lower pair, and so on, extinguishing in reverse order. Of course the branch-lights nearest the Cross should be lighted first, if there are many. A single acolyte would finish one side before beginning on the other.

This is the direction given in books of ceremonial. No reason is alleged, but it seems natural, as the service moves from Epistle to Gospel, and the Epistle side is the one on which the introductory portions of the Mass are said, and also the Post Communion.

• *When and how is the proper way to show respect for a bishop by kneeling and kissing his ring?*

When a bishop is in his own diocese or may kneel and kiss his ring, outside his own jurisdiction only a bow should be made. It is to be noted that this act of reverence to the episcopal character is described in books of ceremonial as "permitted" by the bishop. This implies that such an act of reverence should not be offered to a bishops indiscriminately. In many cases it would be rather tactless, and might even prejudice the interview from the start.

• *Where could I find a book of instructions on serving a priest at a Mass with full Catholic ceremonial?*

The Morehouse-Gorham Co., 14 E. 41st St., New York 17, will be able to tell you what books are at present available. The most complete manual of ceremonial is *Ritual Notes*, published by Mowbray's in London, for whom this company is the American agent. The Acolytes Guild, at Saints' Cathedral, 818 E. Juneau Ave., Milwaukee 2, has published recently a manual for Low Mass only.

• *Could you give me the names of five Episcopal churches in New York City with the most Catholic service and Church. I mean by that vestments, incense, chapel altars, holy water, etc.*

Most New York City churches have chapels with proper altars, regardless of their Churchmanship. Full ceremonial will be found in the Church of St. Mary the Virgin, St. Ignatius, the Transfiguration (Little Church Around the Corner) St. Edward the Martyr, St. Peter's (Westchester Ave.), St. Luke's Chapel, and the Resurrection, and most of our questioner's requirements are to be found in many other parishes.

SEXAGESIMA

GENERAL

FINANCES

Report of Collections For Budget Year 1944

Dr. Lewis B. Franklin, treasurer of the National Council, states that the report of collections for the year 1944 is "one of the best on record with total payments of \$38,414.93 in excess of expectations on a collection ratio of 102.2%. Every diocese and district in the United States paid 100% or more. A number of dioceses which had filed expectations for an amount less than their quota were able to reach the full amount. Out of 98 dioceses and districts to which quotas were allotted, 82 met them in full.

"The total budget giving was \$1,796,-473.93, an increase over 1943 of \$313,-424.29. This total is the best since the year 1932 but of course far below the high record of \$3,028,983 established in 1926."

PUBLIC AFFAIRS

Inauguration Places Great Emphasis on God's Guidance

By LEWIS T. BOYNTON

Perhaps in no other Presidential inauguration has there been such an emphasis on God's guidance in human affairs as there was in this year's Inauguration Day ceremonies and the great service at the Cathedral on the Sunday following.

Bishop Dun of Washington led the way for a serious, solemn, spiritual celebration of the event in his prayer of invocation at the Inaugural:

"Almighty God, Thou alone holdest rightful rule over the kingdoms of the world, and without thy favor we are but dust that builds on dust. As we, the people of these United States, entrust the powers of government to those whom we have chosen, enable us to dedicate them, and to rededicate ourselves, to the tasks to which Thou hast called us.

"Keep us ever mindful of the sacrifices we ask of those who give their lives on our behalf; keep us mindful of the heritage of good or of ill which we shall leave to our children and to our children's children. Hold these thy servants, and us, steadfastly faithful to the maintenance of responsible liberty for all, and equal justice under law.

"For the sake of this people and of all peoples, lift those who bear authority among us above the claims of class, the prejudices of race, the seeking of party advantage, and make them in truth the

resolute servants of the common good. And in these days of perplexity and pain, forbid that we shall be content with any peace save that of a world at unity with itself where all nations in mutual trust may bring their glory unto thy kingdom. Hear us, O Father, and grant our prayer for the honor of thy Holy Name. Amen."

How different have been inaugurations of past years, as the writer well remembers them! Many of them were simply days of riotous revelry and almost endless parades. But this one was a contrast. True, "we are engaged in the most gigantic conflict in the world's history . . . costing us many, many thousands of our youth, billions of dollars . . . with the biggest and bloodiest battles yet to come," as said by Dr. Peter Marshall at the Cathedral service. This accounts in part for the lifting up of eyes to God, but as many here have already remarked—there never was such a display of spiritual feeling at similar events in the past and the thought also is expressed that this kind of an inauguration has come to stay. That America is awakening to the call to really follow God's guidance, was one of the hopeful signs in the sky as the President took his solemn oath of office.

On the Sunday after the Inauguration 1,500 people gathered in Washington Cathedral to participate in a service of Reaffirmation of the Nation's Faith in God sponsored by the Washington Federation of Churches. Prominent members of the local clergy participated in the service, among them being Bishop Dun of Washington; the Rev. Peter Marshall, pastor of the New York Avenue Presbyterian Church, who preached the sermon;

the Rev. John Wallace Suter, dean of Washington Cathedral; the Rev. J. Warren Hastings, of the National City Christian Church; the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches; the Rev. Charles W. F. Smith and the Rev. William Curtis Draper, canons of Washington Cathedral.

GOVERNMENT REPRESENTATIVES

From the White House there was Mrs. Franklin D. Roosevelt. Several branches of the government had their representatives; Justice and Mrs. Stanley Reed; the Ambassador of Czechoslovakia and Madame Hurban; the Counsellor of the Danish Legation and Mrs. C. A. C. Brun; Senator and Mrs. Abe Murdock; Senator Arthur Capper; Senator Harley M. Kilgore; Senator A. B. Chandler; Senator Kenneth McKellar; Senator Lister Hill; Senator O. D. Johnston; Senator and Mrs. J. W. Fulbright; Senator and Mrs. H. F. Byrd; Senator and Mrs. E. C. Johnson; and Ivan Franges, Charge d' Affairs of Yugoslavia.

The sermon was delivered by Dr. Marshall, his text being taken from Gen. 13:14-15: ". . . Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land that thou seest, to thee will I give it, and to thy seed for ever." No digest could do justice to the sermon and those who heard it must have gone away solemnly and seriously impressed with the idea that only by meeting the conditions God has imposed upon us can we hope for a lasting and durable peace.

Protest Dismissal of President Of University of Texas

Several hundred religious leaders and groups are among more than 1,000 educators, labor and community leaders protesting the dismissal of Dr. Homer P. Rainey as president of the University of Texas. The signers state that this constitutes a "threat to the independence and intellectual honesty of every educator and every educational institution." The statement, with the signatures from 36 states, has been forwarded to Gov. Coke Stevenson and members of the Texas Senate by the Academic Council of the National Federation for Constitutional Liberties.

Dr. Rainey's dismissal by the University Board of Regents, which climaxed a series of disputes between Dr. Rainey and the board over matters of academic freedom, is characterized as "a serious blow to the fundamental democratic concepts

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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for which our country is fighting today."

Among the religious signatures are Bishop Mitchell of Arizona, and Dean John Warren Day of Grace Cathedral, Topeka, Kans.

THE PEACE

"A Certain Power"

By PETER DAY

In setting the keynote of the Cleveland Conference on a Just and Durable Peace, John Foster Dulles, chairman, remarked in his opening address, "We meet here not merely as observers, not merely as critics, but as a group which itself has a certain power to shape the future." He cited the ways in which the Delaware Conference of 1941 had contributed to the "ground swell of public opinion which moved our political leaders to action."

The conference, held in Cleveland, January 16th to 19th, was very largely concerned with evaluating the Dumbarton Oaks Proposals in the light of the Christian Faith. As reported last week, the delegates exercised the "certain power" of which Mr. Dulles spoke to support the proposals, but not to approve them in their entirety, and recommended nine important changes which, the conference felt, would make the plan more acceptable to the Christian conscience.

It was both a representative and hard-working conference, which jammed the Old Stone Church in Cleveland for the opening session. Delegates, men and women, came from 35 states in the Union and Canada in the midst of war to prepare for peace. There were heads of communions, bishops, clergymen; also educators, statesmen and judges, labor and business leaders. Sixty-six women took an active part. There was a smattering of young people.

It was a wartime conference and the delegates labored in three sessions daily from morning till night with time out only to eat and sleep. The plans for the conference were made by the Commission's secretaries, Drs. Walter W. Van Kirk and Luman J. Shafer in coöperation with Dr. O. Frederick Nolde of Philadelphia. This work together with the pre-conference study of two Commissions headed by Dr. William Ernest Hocking of Harvard University and Dr. Walter M. Horton of Oberlin Graduate School enabled the delegates to get down to business immediately after the opening plenary session, in which John Foster Dulles, chairman both of the conference and Commission, urged support of Dumbarton Oaks as a beginning and called upon the United States to participate now in decisions being made in Europe which will determine whether there will be a third world war.

To encourage participation by all delegates, the discussions were carried on in three group meetings of equal size. All groups discussed all phases of the agenda, each had its own findings committee, and each was represented on the 15-member Conference Findings Committee headed by Bishop G. Bromley Oxnam, president of the Federal Council of Churches and Methodist Bishop of the New York Area.

The Findings Committee, working far into the night, succeeded in reconciling the divergent views of the three groups so that the conference, in closing plenary sessions, reached agreement quickly in adopting the Message to the Churches.

The final text of the conference's message appears on page 11. Besides the Dumbarton Oaks section, it contains a number of other recommendations and affirmations of importance, some of which embodied virtual unanimity, while others were settled upon only after vigorous debate.

DEFEATED NATIONS

The sections on the necessity of humane treatment of defeated enemies, when read at the plenary session, were greeted with an ovation. It was evident that the Christian leadership of America is almost unanimously concerned lest the peace leave Germany and Japan as economic "sore spots," breeding grounds for future war, and equally concerned lest a spirit of vengefulness lead the victors to impose terms which would be a denial of human brotherhood.

RACE RELATIONS

The subject of race relations was characterized by similar unanimity. The conference felt that the Churches ought to exercise leadership in eliminating discrimination and segregation, and while there was debate it was not on the question of objectives but on the question whether the Churches had been outstripped by other groups in providing leadership in race relations.

There was a substantial Colored representation at the conference including Churchmen Henry K. Kraft and Hubert P. Delany as well as many leading Colored Protestants, both ministers and laymen. Colored and White delegates were equally convinced of the importance for world peace of a Christian attitude toward the race question, and this conviction led to a request for a Federal Council conference on the subject.

EPISCOPAL DELEGATION

Among the 481 delegates to the conference there were more than 30 members of the Episcopal Church, some of whom were there as representatives of various interchurch organizations. The delegation was a strong one from the standpoint of leadership and knowledge of public affairs, including Bishops Oldham of Albany, Remington of Eastern Oregon, Scarlett of Missouri, Sterrett of Bethlehem, Hobson of Southern Ohio, and Tucker of Ohio; the Rev. Messrs. Chester B. Emerson, William G. Gehri, Sheldon T. Harbach, Harry Longley, William H. Melish, William H. Marmion, Almon R. Pepper, Clifford Samuelson, John Nevin Sayre, Sidney E. Sweet, Ben W. Tinsley; and, among the laity, Judge Delany, Harvey Firestone, Miss Avis Harvey, Henry K. Kraft, Charles Long, Miss Lucy Mason, Mrs. William G. Mather, Spencer Miller, jr., Judge John J. Parker, Mrs. Henry Hill Pierce, Mrs. Clinton S. Quin, Mrs. Harper Sibley, Charles P. Taft, and Louis H. Washburn. These and other Churchpeople met at a dinner on the first evening of the conference.

Yet another Churchman—a dishevelled and agitated conscientious objector from Civilian Public Service camp—electrified one of the group sessions of the conference when he requested the floor to deliver a message. The chairman ruled him out of order because he was not a delegate, but Bishop Remington asked and obtained unanimous consent to hear the message—not, the Bishop explained afterwards, because he hoped for anything in particular but because he could see that the young man was overflowing with his message and because, though not an objector himself, he thought anybody had the right to be heard. The message, couched in Old Testament terms of "Thus says the Lord," warned the "proud Protestants" they were "already dead" and that there could be no compromise of God's will. Some of those present murmured "Hear, hear!" but most agreed with the chairman's judgment when, improving on Amaziah's technique, he asked the speaker to summarize the concluding pages of his prophecy in a few words and hand the document to the secretary.

CHURCH UNITY

The growing pressure of the movement toward Church unity was very much in evidence at Cleveland. The inability of Christians to achieve unity among themselves was thought to be a poor example for secular governments, and it was felt that the practical tasks of reconstruction would be hampered by the lack of a unified "Protestant" missionary program. Although presumably some were present who believe that there are still differences on fundamentals between the Churches which no organizational scheme could resolve (there were Orthodox and Old Catholic delegates as well as Anglicans), they remained silent in the deluge of assertion that denominational independence must go—at least in missionary fields.

In Part I of the final report, this conviction found partial expression in the statement: "What is called for is a united Protestant missionary movement." In Part III, Section 1, the conference went on record in favor of Church federal unity, a plan whereby the denomination would retain a measure of autonomy within the structure of a pan-Protestant over all government. It would be fair to say that these remarks were an example of the irresponsible perfectionism which the conference was so careful to avoid in the field of international relations.

ECONOMIC PROBLEMS

The deep cleavage within American culture on economic matters was reflected in many ways at the Cleveland Conference. Many delegates ardently sought to include words of praise for organized labor, some even voicing the opinion that the unions had a more important role for effecting God's will than the Church. Others sought to include words of praise for free private enterprise.

The specifically Christian approach to the problems of the economic order began to be more in evidence than it had been at Delaware, even though there was still a large expenditure of energy to make use of the conference and of its "certain

power" to give a boost to this or that economic system or economic group.

Recognizing the difficulties of attempting to deal with economic problems in large groups with little time, Group II appointed two committees, one under the chairmanship of Prof. Lloyd P. Rice of Dartmouth College and one under the chairmanship of Prof. William Ernest Locking of Harvard; the former as an economist and the latter as a philosopher, with their committees, helped take the subject past the level of catchwords. The result, coordinated with the work of the other groups, was the section on Domestic Order and World Order of the Conference Message.

When this statement was brought to the floor of the plenary session, spokesmen for both labor and capital were prompt to show dissatisfaction with it. Dr. Stanley High, *Readers Digest* roving editor, moved that a statement that the United States was a home for human freedom be amended by adding the words, "and for economic and cultural progress." He asserted, "This group can speak to the Church but not for it," because it was 70% made up of clergy and of laypeople who had a semi-clerical status.*

"These remarks on economics," he added, "will alienate the laity." Dr. High's resolution was lost, and a Methodist layman from Michigan read a long statement of the virtues of free private enterprise which he wished to have incorporated in the message. This too was lost on a voice vote.

There was general agreement that economic problems required further study; this was implemented by a recommendation in Part III of the Message that the Federal Council arrange for a conference on industrial relations and rural economics.

Economic matters were also dealt with in Part II under the heading, Economic Cooperation. Here, if there were any pure Socialists at Cleveland, their position was controverted by the statement that "private property is an essential aid to the maturing of human personality." The general mind of the conference was to relate questions of economics and property rights to the "sacredness of the human person, his liberty and responsibility to God." On this basis, the future conference on industrial relations and rural economics (which presumably must wait upon the end of the government ban on large meetings requiring rail travel) can make a better start toward evaluating and criticizing all economic systems and all economic groups.

RELIGION

There was a heightened sense of dependence on God throughout the Cleveland Conference. The only scheduled services were those held on the first day and the last, but each session began with prayer, and the fine statement of Christian faith with which the message begins marked a significant step forward from

*While no doubt this statement was true of the conference as a whole, the laypeople of the Episcopal delegation included two business executives, two government executives, two judges, and a CIO organizer.

Message to Christians in Other Lands

¶ *A message "to those within the Christian fellowship in other lands" was adopted by the Cleveland conference. Its text follows:*

We have met to rededicate ourselves to the fulfilment of our responsibility toward establishing a just and durable peace, and to consider what that task requires of us. We have been constantly aware of our comradeship with you within the Church of Christ.

We thank God that through these years of separation His grace has sustained those who have been faithful to His will. Many of you have withstood the violence of destruction, the outrages of persecution and the sorrow of loss in degrees far beyond our experience or our full comprehension.

We have been humbled and inspired by such faith and valiant loyalty to our common Lord.

We look forward to the day when we may again meet with you in more direct fellowship, laboring together to reconcile estranged peoples of the world and to lead them to the paths of righteousness and peace.

Even now we assure you that you are near to us in prayer and that we live in confidence that God is leading His Church to new power in the world.

"And now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

the overly humanistic approach of Delaware. The growing concern for the development of the Christian world mission, while it led to recommendations of doubtful merit, reflected a deeper awareness of the inadequacy of secular resources to cure the world's sickness.

As Mr. Dulles declared in his opening statement, the Christian forces of America have clearly shown "a certain power" to shape public opinion and political action; but the conference's confidence was based not on its own power but on the power of God and His unconquerable will for man's redemption—a power which is truly certain.

NURSERY SHELTER

Christmas Party Brings Great Joy to Children

Great happiness and wonderment over their toys and the decorations were again experienced at Christmastime by the little toddlers of the Nursery Shelter, Barton Place, England, because of the generous contribution of over £39 from LIVING CHURCH readers, which was cabled to the Shelter in December.

The letter from Miss Helena Halstead, head of the shelter, well describes the jolly party that the contribution made possible:

"The day before the big party which was on December 22d, the staff were busy decorating the nurseries and the two Christmas trees after the babes were tucked down in their cots. When the children saw the transformation next morning their faces shone with happiness. Little Barbara, who is two and a bit and as sweet a child as ever walked, gazed and gazed. She seemed as if she could not look long enough. At last she spoke. 'Why, it's summer!' she said.

"The quiet happiness of the children at Christmastide always impresses me. It seems as if they are as filled with wonder as were the shepherds on the first Christmas morn. When the first carol was played to them, David said, 'I like you to play that tune. It is nice. I will go to the

garden and fetch you a worm.' And off he toddled.

"There was great excitement when the children were dressing for the party. The gay colors pleased the boys just as much as the girls. The big American bows on the heads of the little girls were so gay that one small boy wanted to wear one too.

"An American GI was our first guest. His squadron had sent packets of sweets with a silver sixpence in each and also bananas. Not a single child had seen a banana before. Ian put his in his mouth and swallowed half of it plus the skin. So the sixpences were quickly collected lest they too should be swallowed.

"The mayoress of Exeter and the wife of the sheriff came along and so did the Bishop of Crediton who is quite at home amongst the babes, as he has joined us in previous celebrations.

"Our neighbor, Mr. Samuelson, was Father Christmas. He knows the children well, but not one of them recognized his voice. Our 30 guests remarked on the quality and variety of the toys and said they were quite the best they had seen in years. The babes thought they were grand, and played happily with them, quite oblivious of the grown-ups around.

"I wish the readers of THE LIVING CHURCH could have seen for themselves how much joy they gave to our little ones. We are indeed grateful."

BSA

First National Chaplain

The Rev. Clarence W. Brickman became the first national chaplain of the Brotherhood of St. Andrew February 1st and is devoting his full time to the work of this organization.

Before his ordination he served for more than seven years as field secretary for the Brotherhood of St. Andrew and occupied an important part in the development of the leadership and camp training program. He comes to the Brotherhood after eight and one-half years as rector of St. Paul's, Lansing, Mich.

FRANCE

Head of Protestant Federation To Visit United States

Dr. Marc Boegner, president of the French Protestant Federation, has announced that he will visit the United States in May to confer with leaders of the Federal Council of Churches, and American officials of the World Council of Churches. The French Church leader was invited by Dr. Henry Smith Leiper, American secretary of the World Council of Churches.

POLYNESIA

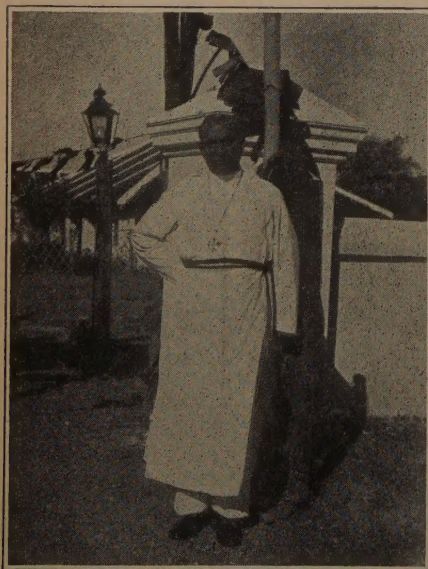
Lay Foundation Stone for New Church in Western Samoa

The Anglican communion in Western Samoa had much in its favor when His Excellency the Administrator of Western Samoa, the Hon. A. C. Turnbull, laid the foundation stone of the Chaplaincy Church in Apia, the capital, on December 3d. At the same time it commemorated the 50th anniversary of the death of Robert Louis Stevenson—*Tusitala* to the Samoans.

The customary "wet season" gave a brilliant armistice for the day and the setting of tropical green lawns, of bright tropical shrubberies, with the background of Vaea Hill, on the top of which *Tusitala's* famous tomb is located, seemed to give a sense of the fitness of the project in hand.

Radios and letters from different parts of the world suggested a wide interest. The governor of American Samoa (Pago Pago) sent a congratulatory letter.

The Hon. A. C. Turnbull gave a short review of the Anglican contact with Samoa over the century and more. He also paid a tribute to the prayers of Robert



BISHOP AZARIAH: Shepherd, evangelist, leader, scholar [see next column].

Bishop Azariah

By the Rev. GEORGE SHRIVER

HE WAS the shepherd of 250,000 souls, an evangelist to thousands of his own people, a leader among leaders, a scholar, an able administrator, a bishop in every sense of the word.

He was the first and so far the only Indian diocesan Bishop in the Anglican Church, and yet when he volunteered 38 years ago to go as a missionary to the Indian people of the Telugu country he went to such an out of the way place that his great friend Dr. Sherwood Eddy never expected to hear of him again.

Dornakal, the town to which he went, was a small wayside railroad junction in Hyderabad State. It had a population of about 300 people all of whom lived on the west side of the tracks. On the east was nothing but a tiger-infested jungle. No one dared cross the tracks at night for fear of these beasts. There were about eight Christians in the town, the fruit of the labors of Indian missionaries who had preceded the Rev. V. S. Azariah. Dornakal was a kind of outstation to the Church of England Missionary Society's center at Khammouh, 20 miles away.

The Rev. Mr. Azariah was sent to Dornakal by the Indian Missionary Society of Tinnevely. He had until volunteering as a missionary been secretary of this society. It was as he went about raising funds for this society and calling for volunteer workers that he felt that he could no longer do this work until he answered his own challenge to go to Dornakal. And so he left Tinnevely and South India and the country where Tamil is spoken to go to Hyderabad where the predominant language is Telugu.

Previous to his work as secretary to the Indian Missionary Society of Tinnevely he has been the all India secretary of the YMCA and had travelled to Australia and England in that capacity. It was in this work that he formed his lifelong friendship with Dr. Eddy.

In those days Bishop Henry Whitehead was Bishop of the Madras diocese. This diocese then included all the Telugu country. Bishop Whitehead was much concerned about this section of his diocese. He sadly remarked once after a tour through it that there was not a single Telugu communicant in all the 60,000,000 people of that area. So it was with his encouragement that the Missionary Society of Tinnevely started the work in Dornakal.

The number of baptisms in and around Dornakal began to increase to such an extent that in 1912 Bishop

Whitehead decided to divide off all the Telugu districts of Hyderabad State within his diocese and to create a new diocese. These districts included Dornakal and the old C.M.S. station of Khammamett. The Rev. Mr. Azariah was chosen as the diocesan bishop. He was consecrated Bishop on January 2, 1912, in the Cathedral at Calcutta. His diocese at that time had about 25,000 baptized persons. Latter all the rest of the Telugu country in the Madras diocese was joined to the Dornakal diocese. This gave the Dornakal diocese a new total of 80,000 people. This figure has risen through the years until it now stands at close to 250,000 people.

Bishop Azariah's organizing and administrative ability had much to do with this growth. Under his guidance the Dornakal boarding school for girls and boys was started, the Dornakal training school for teachers, the Dornakal carpentry and weaving shops, the Dornakal divinity school, and the Dornakal mission press. He set about patiently to build a cathedral which would be of Indian design and consequently a spiritual home for all Indians. It took 25 years to build but it fulfilled his dreams.

But not only did he built his own diocese, but he worked tirelessly for the reunion of Christendom in India. It was under his leadership that the Scheme for Union in South India was drawn up and it was through his inspiration that the Anglican Church in India approved and accepted the scheme in 1944. It has already been accepted by the Methodists and now awaits the decision of the Congregationalists and Presbyterians in 1946.

Bishop Azariah is the author of many articles and books, but most of them are written with one purpose and that is to develop and train his people in the way of Christian living and to increase their knowledge and understanding of the Bible. His books were usually written in three languages—Telugu, Tamil, and English—all of which were intimately known by him.

His able participation in the Lambeth Conference and his position as president of the National Christian Council of India made him a world figure, and a man who was personally acquainted with most of the countries of the world.

He expected obedience and discipline from his clergy and usually received it willingly. Personally he was charming and forceful, both gentle and strong. His judgments were sound and his decisions were invariably clear and founded on reasons which appealed to people as right.

Louis Stevenson, which have a wide use throughout the world. "When he was happy he felt impelled to offer thanks for undeserved joys; when in sorrow or pain, to call for strength to bear what must be borne."

"TUSITALA"

An eloquent speech eulogistic of *Tusitala* was given by the Hon. Mataafa Tautofua, one of the three high chiefs. A translation from part of it said, "This ceremony recalls to us the well known name of *Tusitala*, because *Tusitala* was a true friend of Samoa, a man of kindness and above all humbleness. Whenever his name is mentioned one always remembers 'Vailima,' because he himself established it and so loved the surroundings that he wished to rest beneath its kindly earth forever."

The Hon. Malietoa Tanu II, the paramount high chief, was also present.

Although the stone was set, the building will not be proceeded with at the present; more funds are needed and building materials are not readily available. It will be built in reinforced concrete.

AMERICAN TROOPS

This part of Samoa was the training and rest center for many United States marines, who left from Apia to fight one of the bloodiest battles of the Pacific. Many Apia people sorrowed for friends that went to their deaths in the assault on Tarawa. The church records show that Episcopalians were able to receive the ministrations of the temporary church here and from the church at least one military funeral, that of James Allen Richards, USMC, moved.

ENGLAND

Church Urges Greater Stress On Adult Religious Education

Need for greater emphasis on adult religious education is stressed in a report issued by the Church of England's Committee for Supplementing Religious Education Among Men in the Forces.

"Adult religious education in every parish, as a primary duty of the clergy in the exercise of their teaching ministry," the report declares, "is demanded by the present situation."

"This necessitates the reconsideration of the present policy of concentrating mainly on the teaching of children. The clergy can teach children in the long run more effectively by greater concentration on teaching adults, especially parents and teachers."

CHINA

Dr. Francis Wei Convalescing

Reports from Dr. Francis C. M. Wei in China indicate that he is convalescing satisfactorily. Dr. Wei said that the doctors advise that he resume work gradually, but that he hopes to be in harness again by March 1st. "College going well," he concluded.

ARMED FORCES

Navy Chief of Chaplains To Tour Pacific

Capt. Robert D. Workman, director of the Navy Chaplains' Division, has left for an extended tour of the Pacific theater of war.

The trip, which will take Chaplain Workman through nearly 20,000 miles of air, sea, and land travel, will enable him to observe Navy chaplains' activities in Hawaii, the Philippines, the Marshalls, New Guinea, New Caledonia, New Hebrides, Australia, New Zealand, and in many other places where Navy men are stationed in the Pacific.

Comdr. J. S. Mosher Awarded Legion of Merit Medal

The Legion of Merit Medal has been awarded to Comdr. John Stewart Mosher, USNR, of Princeton, N. J., son of the late Rt. Rev. Gouverneur Frank Mosher, former Bishop of the Philippines. Commander Mosher's mother has received word that the award was for "exceptionally meritorious service in organizing and directing the work of a section of an amphibious force."

The citation accompanying the award made in the name of the President, by Vice-Admiral T. C. Kinkaid, USN, commander of the Seventh Fleet, reads as follows:

"For distinguishing himself by exceptionally meritorious service in organizing and directing the work of a section of an Amphibious Force from the inception of the force until June 1944. As nearly all available maps, charts, and hydrographic data on the New Guinea area were incomplete and inaccurate, it was his responsibility to obtain the required information from evaluation of aerial photographs and to supervise the preparation of correct maps and charts. His excellent performance in the compilation of data for each operation, including accurate information about the theatre of operations and enemy installations, contributed materially to the success of these operations. By anticipating all possible difficulties to be encountered during each landing, he enabled the Planning Section to provide for all contingencies. His leadership and brilliant service were outstanding in every respect and were in keeping with the highest traditions of the Navy of the United States."

Commander Mosher was born in Shanghai, China, in 1901. Mrs. Mosher and their children, Gouverneur and Suzanna, are spending the winter in Washington.

Commander Wassell, Naval Hero, Speaks on Anti-Leprosy Program

Comdr. Corydon Wassell of the Medical Corps, USN, whose heroism in evacuating the wounded from Java during the early months of the Pacific war, has already made him a legendary figure, and

the subject of both a book and a motion picture, was the principal speaker at a Metropolitan Ministers' Luncheon, New York, given by the American Mission to Lepers, January 22d.

Commander Wassell, who was a medical missionary in China under Episcopal auspices for ten years, spoke on "Prevention is More Valuable than Cure." During his service in the Far East, attached to the Church General Hospital in Wuchang, he handled a great number of leprosy patients.

The American Mission to Lepers is seeking a fund of \$500,000 to underwrite the Postwar Anti-Leprosy Program which will be carried on in eight countries where the disease is endemic. It will be aimed primarily at prevention through the establishment of about 20 training centers connected with mission hospitals and medical schools, where native Christian personnel will be trained as leprosy workers, and through a campaign of mass education. The projects are eventually expected to become indigenous. The American Mission to Lepers will continue its regular service of medical care, treatment and rehabilitation of leprosy sufferers in 100 stations, colonies and hospitals all over the world.

Chaplain of Normandy Invasion Now Stationed at Brooklyn

Chaplain Arthur M. Sherman, jr., USNR, who on D-Day plus one landed with a Seabee Battalion on the shores of Normandy has sent to the General Commission on Army and Navy Chaplains, Washington, D. C., an account of his experiences. Chaplain Sherman, who was overseas for over a year, observed American troops under the most trying experiences. He reports that under these conditions there developed in the men a deeper regard for religion.

Chaplain Sherman, who is now assigned as chaplain to the Naval Armed Guard Center in Brooklyn, has sent to the General Commission this communication concerning his observations: "The most vivid part of my experience while overseas was, of course, the period of the invasion. The atmosphere throughout Britain in the days just prior to that great event was electric, and the preparatory work on the far shore under combat conditions was unusual and exciting, to say the least."

"It was during these few months that I, as a chaplain, received the greatest response to my work. There were larger attendances at Church services; for example, men spoke to me about baptism and were baptized. Men who had paid no attention to religion in years began to show a realization of its importance. During these months I held services in every conceivable location—on the open deck, in the men's mess hall aboard ship, on the cargo hatch of a sunken Liberty ship, aboard a floating pier, ashore, in the open, in the rain, and under tarpaulined shelter. These services were in many ways far more real than those held in the greatest cathedrals. It was my privilege also to minister to

wounded men under fire, and I feel that if for no other reason, that experience alone has been worth my entering the Naval chaplaincy.

"I have known the more routine, dull, and difficult side of the chaplain's work, and it has taught me a realism in dealing with my job. For one moment on the Normandy beach there are weeks and months of the day-to-day routine which is so much more difficult, and very often disheartening as one 'sweats out' the fruits of one's labor, and yet this is by far the most important side of the work."

Chaplain Sherman was born in China, the son of missionaries of the Church. His father, the Rev. Arthur M. Sherman, sr., S.T.D., with whom the chaplain now resides, is associate rector of Grace Church, New York City. At the time of his appointment, Chaplain Sherman was assistant minister of St. Mark's Church, Shreveport, La.

South Pacific Chaplains Hold

Island Preaching Mission

A handsome illustrated booklet announcing an "Island Preaching Mission" has been received by the Army and Navy Commission. It was prepared by chaplains in the South Pacific, and announces a series of sermons by five chaplains intended "to reveal Christ as the answer to the following pertinent factors of life: In Personal Experience; To the Home; In His Church; For Citizenship; To History." Chaplain David S. Rose was one of the five preachers.

The booklet, according to a "thank-you" at the end, was the combined effort of Army, Navy, Marine Corps, and Air Forces, "with Catholics and Protestants working faithfully and well." Nearly 50 excellent photographs showing the life and activities of service personnel in that part of the world, make the book of unusual interest and value.

PACIFISTS

FOR Requests Consultative

Membership in NSBRO

The Fellowship of Reconciliation has requested a consultative rather than a voting membership in the National Service Board for Religious Objectors, it was announced at FOR headquarters. It was said that the group's National Council desires to continue aid to CO's without at the same time helping "to administer conscription."

About 18 months ago, the FOR polled its general membership on the question of withdrawing from the National Service Board, but the vote was thought to be inconclusive. Last July, its national council and executive committee voted again on the question, resulting in a 33-30 decision to retain its membership.

"We are trying to get away from involvement in any decision of the NSBRO which may help Selective Service to administer conscription," John Nevin Sayre, associate secretary of the FOR, wrote the National Board. "On the other hand, we

desire to continue in active coöperation with NSBRO the various types of its service to conscientious objectors which do not involve entering into agreements with Selective Service pertaining to the administration of conscription."

Public Opinion Survey Shows

Majority Friendly Toward CO's

The American public is far more tolerant of conscientious objectors than it thinks it is.

A series of surveys by Dr. Leo P. Crespi of Princeton University's Psychology Department show that the majority of the public is even friendly toward COs. At the same time, almost everyone queried believed that he was unique in this attitude.

Two of Dr. Crespi's surveys were not drawn from full-scale national samples of public opinion, but were conducted in and around Trenton, N. J. The third, measuring public approval and disapproval, was drawn from the nation at large and was conducted by the Office of Public Opinion and Research, under the direction of Dr. Hadley Cantril.

Even if the national average were twice as intolerant as the Trenton average, which is unlikely, he felt, "the average public reaction to COs would still be to accept them as closely as speaking acquaintances, certainly far short of any real antagonism."

SURVEY FINDINGS

The survey showed:

1. That on a scale designed to measure social rejection (tolerance) of COs, 56% chose 20 degrees of rejection (mild) or less on a 100-degree scale; 37.3% chose 0 degrees. Meanwhile the same people guessed that the average public reaction would be 60 degrees, a position defined as social ostracism.

2. That three-fourths of the public think the government should provide wages, family allotments and support for COs. "Estimated postwar social discrimination is remarkably little."

3. That in a survey to measure the public's approval or disapproval of COs as an abstract idea, a poll reflecting to some extent agreement with CO principles, 18.1% approved, 74% disapproved, and 7.8% had no opinion.

The discrepancy between the public's real attitude and what it thinks its attitude is may be damaging to COs, Dr. Crespi warned, because of the tendency of

individuals to accept what they think others believe. Unless the true average attitude is made public, he said, it may ultimately creep up to the level of intolerance where people now think it is.

Regarding the cause for this mistaken notion of intolerance, he was quite definite. "It is very probable," he declared, "that any active antagonism that may have been manifested toward COs in this war has stemmed not from any general body of public, but from special groups like the American Legion."

SPECIFIC ISSUES

Regarding specific opinions on CO issues, the surveys revealed, just as in its general attitudes, the public shows substantial tolerance toward COs themselves but limited agreement with their principles. Four-fifths indicated that they believed in the principle of alternative service for COs.

On the other hand, 80% said they were against allowing men of draft age to choose whether or not they would fight in this war, and 87% opposed allowing COs to persuade other men to become COs during the war. This again, Dr. Crespi said, is a reflection of disagreement, rather than an indication of intolerance.

The same line was drawn in estimations of postwar reactions to COs. The majority said they would be just as friendly to COs as to others after the war, but the percentage dropped where agreement with CO principles came into the picture. As a result, COs must expect more discrimination in the political field, for example, or in a job where the employer might feel that a CO's views would offend customers.

VARIABLES

Education proved to be the most important variable, the study showed, with almost twice as many among the college educated approving of COs as among those who had only a grammar school education. Women's reactions were almost exactly the same as the men's, but this was regarded as significant since during the thirties women showed themselves to be, in general, more pacifistic than men. Different age groups, also, showed no appreciable comparative difference in attitude.

Upper economic levels were more approving than poorer groups, but this was regarded more as a reflection of education than anything else. City dwellers yielded more approval than those from rural areas; Republicans more approving than Democrats; non-Church members more approving than Church members; those without relatives in the armed forces more approving than those with.

The various sections of the country showed widely different results. The middle Atlantic states were the least disapproving: minus 37.8 degrees or even less than the overall average of college educated. The Pacific Coast was next in tolerance, then New England, then the Far West, then the South, then the most disapproving of all, the Midwest with minus 61.2 degrees. In 1940 the Midwest tested the most favorably disposed toward COs.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$146.30
Mrs. Lucy I. Isaac	100.00
In memory Mrs. John B. Elliott	100.00
Blennan Community Church School, Tucson, Ariz.	12.50
Holy Trinity Church School, Spokane, Wash.	11.14
Grace Church School, Mansfield, Ohio ...	10.00
Mrs. Robert Hill Kean	10.00
Miss Inez J. Gardner	5.00
In memory of little Barbara	5.00
St. James' Church School, Cashmere, Wash.	5.00
	\$404.94

The Churches and World Order

The Message of the Cleveland Conference on a Just and Durable Peace

Christian Faith and World Order

WE ARE living in a uniquely dangerous and promising time. It is dangerous because we are faced with widespread evidence of religious and moral disintegration as well as with effects of war in increasing suspicion, fear, and hatred. It is promising because a new spiritual vitality is manifesting itself under the providence of God and witnessing to that quality of the Christian faith which demonstrates its strength in adversity. In our effort to make decisions and to take action which shall help to guide the world from anarchy and chaos forward to a just and creative peace, we are called to reaffirm our faith.

It is the Christian faith that God's righteous rule is over all men and nations; that in Christ He confronts us all alike in judgment and mercy; that men, though sinful, are made in His image and are not only the concern of His saving work but His agents as well, each of value in His sight without distinction of class, race, or condition; that the Church, the body of Christ and the fellowship of Christ's followers, is the creation of His spirit, and the steward of His purpose; that His Kingdom on earth is an unconquerable Kingdom of justice and mercy and truth in which it is our responsibility to bring human laws and human institutions into increasing accord with His holy will.

In this Christian faith, the purposes which we seek to realize are fashioned. As we reaffirm the worth of man in God's sight, so we must act by the Christian principle of reverence for human personality. God sees His children united in one family whose individual and corporate life is the goal of redemption: we must be joined in the common effort to make effective in individual relation and in corporate acts, the Christian principles which we affirm. God's way is the way of justice, love, and mercy; justice, love, and mercy must rule our life with our fellows. While compulsion and control are needed for the restraint of evil in a world of imperfection, the ultimate victory over evil must be by way of redemptive good will, by which alone, can good be created. God's way with men is the way of freedom and responsibility; man's true life as a man is achieved only when that way is freely chosen and freely wrought out. As we need humility and penitence in standing before God, so do we need humility and penitence in our dealings with men. Whenever human practice goes counter to these principles which root in our faith, the Christian must raise his voice in protest.

It is in this Christian faith that our confidence is grounded. For our confidence is in God, the establisher of the order within which men and nations work, and in the forces of the spirit which God employs. We believe in the might of truth as against falsehood and deceit and in the

power of right to command the conscience and to overcome oppression and wrong. We believe in the power of good will as greater than selfishness and force; in the value of mutual trust as against distrust and suspicion; and in the might of faith as greater than cynicism, doubt, and despair. God's grace, made manifest in Christ, rescues men from despair, has power to remake them when they turn to Him for healing and forgiveness, and redeems all

¶ The message of the Cleveland Conference, herewith printed in full, resulted from the deliberations of the delegates who had been named by the appropriate agencies of their respective communions and allied religious organizations. The conference, in adopting its message, spoke only for itself, and not for the churches or the Federal Council, to which the message had not been submitted before printing. The conference assumes full responsibility for the publication of its findings.

their life. We see this power even now at work in the world in lives made new, in sins forgiven and conquered, in hopes rekindled.

We rejoice in the Church of Christ as a world fellowship which today unites men in faith and love transcending nation, race, and class. We rejoice that a growing number of men of good will outside the Church, in recognition of the moral law, seek with us the creation of "one world" of justice and security for all men. Let the Church purge itself of inner division, unite with all who work for these high ends, and so live out its principles of justice and love in the face of all dictates of selfishness and counsels of expediency as to create new faith, new conscience and new hope.

THE CHURCH'S MISSION

Out of the continuous creative vitality of the Christian faith has grown the Church of which we are a part. The Church as bearer and sharer of the revelation of God in Christ, stands under a divine compulsion to serve the world, with equal responsibility for all people. The misery, want, and sin of the world today bring to us a new sense of the urgency of the commission, "Go ye into all the world."

"Home Missions" and "Foreign Missions" are aspects of the one world mission to which the Church is called. Both are significant in the Church's contribution to world order. The most effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith. This is as greatly needed within America as elsewhere. The reconstruction of devastated lands, the rebirth of hope and determination for a world of justice and the will to create instruments for the expression of

that hope are central in the Church's mission.

The world mission of the Church has helped to create among our people concern about international affairs and has opened channels for the efforts of the churches toward a just and durable peace. Through missionary agencies relief is and can be administered, reconstruction can be furthered in many areas, and the long-range objectives of world order promoted. The immediate and practical necessities of mission work as well as the impulse to unite in Christ have promoted widespread interdenominational coöperation. This, in turn, has given impetus to that ecumenical movement which now brings promise that the energies of the churches will be utilized to face their overwhelming opportunities. This coöperation must be further developed. What is called for is a united Protestant missionary movement. The churches are therefore urged immediately to strengthen and unify their missionary enterprise both at home and abroad so that their unique contribution to world order may be equal to these opportunities.

PRINCIPLE AND ACTION

Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals, and support them. An idealism which does not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it cannot agree.

If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians, who must constantly maintain tension with any secular order.

The churches through their leaders have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. They must do this while proposals are being framed. They must continue to do it after governments have made their decisions. When a concrete proposal for world organization is presented Christian leaders must help the people to decide whether it marks a presently obtainable step in the right direction and, if so, urge them to give it their support.

AMERICAN ATTITUDES AND WORLD PEACE

Whether America will be a help or a hindrance in building a peaceable world depends upon the attitudes of individuals and groups in our nation. We call atten-

tion to the dangers which lurk in complacency toward existing injustices; the frequent contradictions we tolerate between our ultimate beliefs and our conscious aims; the false sense of national security which—in spite of the lessons of two tragic wars—holds that the United States can live apart from the rest of the world and its problems; intolerance and discrimination; selfishness which refuses to recognize that we are members one of another and is unwilling to run risks for the sake of the world community; blind devotion to national sovereignty; the cynicism which believes there always must be wars and puts its reliance upon force alone; and the spirit of hatred and vengeance toward other peoples. It is our concern that such attitudes should not prevail, but rather that in us and in our fellow citizens those attitudes should be developed which support the growth of world community.

DOMESTIC ORDER AND WORLD ORDER

Over a century and a half ago it was given to the American people to determine by struggle and experiment whether government by the people could be established and maintained on the earth. Upon the success of this adventure rested a great hope for mankind. In the intervening years the growth of the United States as a home for human freedom has been a notable fact and influence. It must now be demonstrated that human freedom is compatible with economic security. A new challenge is offered to the people of America to establish along with political democracy an opportunity through productive employment to earn an income sufficient for the basic needs of food, clothing, shelter, health, recreation and cultural pursuits, and assurance to every individual of whatever race of an equal and unsegregated opportunity for worship, protection in time of unemployment, illness or need, and full political and civil rights.

The economic system which proved adequate in an earlier period has, in our day, revealed grave defects and inadequacies under the strain of modern industrial conditions. All elements in the economic system—consumer, employee, management, capital, and government—should move from the strife and restrictions of our present situation to a full and free cooperation with the objective of greatly increased production and distribution to meet the expanded human needs in this and other countries. We recognize the need of experimentation with various forms of ownership and control, private, cooperative and public.

A challenging effort in the United States in the solution of our domestic economic problem will be followed by favorable repercussions in the economic and spiritual life of the world, thus contributing to the establishment of a just and durable peace.

The right of private property is not an absolute right but a right qualified by the public interest. Likewise freedom of enterprise does not imply absolute freedom but operation of enterprise consonant with the interest of the public and the welfare of the nation. In the use of property and in the operation of enterprise, therefore, the welfare of society should be given primary consideration; and it is the duty of the state to prescribe such regulation of indus-

try and of the conditions under which it is carried on as will result in wholesome conditions of employment and fair treatment to those who are engaged in it and to the public at large.

The Church must therefore condemn any failure of our economic system to meet the basic needs which have been indicated. We must ask our people to recognize that in order to supply these needs for all, many changes may be necessary in our economic practices. These changes will probably lie in the direction of a larger measure of social planning and control than characterized our pre-war system. They should be brought about by democratic processes and should be consistent with Christian principles with respect to the worth of personality and the value of freedom. We should not allow our devotion to any single system or method to deny to anyone the basic requirements for "the good life." Nor should we allow our preference for our economic or political system to prevent us from collaborating, for the achievement of world order and world peace, with peoples who have a different system.

In order to maintain our democracy at a high level it must continually be adjusted to meet the necessities of history and the demands of justice. Only if our domestic order is born again with fresh vision and determination to meet the needs of men can America fulfill her new mission and bring hope and encouragement to a broken world.

II. Christian Standards and Current International Developments

The decisions and actions of governments in the present international situation will have direct bearing upon the extent to which nations will collaborate in the postwar period. Tentative proposals for an international organization were agreed upon at Dumbarton Oaks by delegations of the United Kingdom, the Soviet Union, China, and the United States. They have been offered to the public for discussion.

In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security.

DUMBARTON OAKS PROPOSALS

We commend these Proposals to the consideration of the churches.

The Proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

They set forth certain purposes and principles essential to world order and peace.

They provide for continuing collaboration of the United Nations, and in due course of other nations.

They provide through an assembly for the periodic consultation of all member nations and for promoting cooperation in the interest of the general welfare.

They provide an Economic and Social

Council for facilitating solutions of international economic, social and other humanitarian problems and for coordinating international policies and agencies in this field.

They provide, through a Security Council, for continuing consultation of representatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

The Proposals now stand at a formative stage and the way has been opened for recommendations for improvement which will make them more acceptable to the Christian conscience.

Accordingly, we recommend that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation, but because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement:

(1) Preamble

A preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

(2) Development of International Law

The Charter should clearly anticipate the operation of the organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

(3) Voting Power

A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

(4) Amendment

In order to permit such changes in the Charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the security council.

(5) Colonial and Dependent Areas

A special commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

(6) Human Rights and Fundamental Freedoms

A special commission on Human Rights and Fundamental Freedoms should be established.

(7) Eventual Universal Membership

The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

(8) Limitation of Armaments

More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

(9) Smaller Nations

There should be provision designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great.

There are four principles of conduct which are needed to bring collaboration out of the realm of theory and into that of reality.

(1) We believe our government should adopt and publicly proclaim its long range goals. These should stem from our Christian tradition and be such as to inspire and unify us. Without such defined goals we will lack enthusiasm and sense of direction. We will not be able to measure our progress.

(2) We believe our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skilfully battle for them. It must do so, not merely sporadically, but steadily. It must do so even under conditions such that partial and temporary defeat is inevitable.

(3) We believe our government must, however, battle for its ideals under conditions such that no particular set-back need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals.

(4) We believe our electorate, demanding the foregoing of its government, must judge its government accordingly. It should not judge it merely by the immediate results attained. It must rather judge it by its announced long-term objectives, by whether it works competently to achieve them and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities. If our government will meet those tests, the electorate should applaud such conduct irrespective of dissatisfaction with immediate results.

ECONOMIC COÖPERATION

The economic aspect of human life concerns the Church in two ways: through the widespread fact of poverty and through those maladjustments which, never the sole causes of war, may predispose populations to war.

Poverty concerns the Christian conscience not alone because men hunger but also because their spirits tend to be stunted by it and their freedom limited. Low standards of living over large areas diminish the possibilities of trade and also of cultural intercourse. Morality and self-interest combine to show that in a world tending toward unity by communication, the standard of living of men everywhere is a concern of men everywhere.

Poverty is not to be dealt with primarily by charity but by aiding undernourished populations to use their own resources, to develop agricultural techniques and industries suitable to their region, and to participate in world trade.

In order to prevent recurrent depression the goal of full employment of labor and of economic resources on a world scale should be continuously pursued.

Because of the growing interdependence of peoples, the development of backward regions has become a common task of mankind, in which regard for one's neighbor joins a long range self-interest. The immensity of the task, which is equally

economic and educational, requires co-operative investment and effort on a world scale. Here some form of world organization, such as the economic and social council proposed at Dumbarton Oaks, must be sought as a supplement to private undertaking. The International Labor organization and the organized labor movement are also to be recognized as having an important role in raising the standards of living of the peoples.

Economically advanced nations constitute among themselves a community in which no one can prosper through the disadvantage of others. Their policies can no longer intelligently follow the line of economic nationalism. Barriers to world trade, whether in the nature of tariffs or of cartels, have become doubtful props of national welfare; and all of those acts, economic and political, in which one people affects the fortunes of another become subject both to the judgment of self-interest and of morality. A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate both for its own welfare and for the common good.

Such intelligent supervision of world agriculture, resources, markets, currencies, and communications, and of world trade, may not imply in each case an authoritative regulating agency; but it does require an active self-regulation with a sense of responsibility and of stewardship for the just and constructive use of economic power.

The right of property is based, not upon man's animal need, but upon the personal nature as man. Private property is an essential aid to the maturing of human personality. It has been customary to set communism and capitalism over against each other on this point, the one denying private property, the other holding private property an absolute claim over against the state. Neither of these positions is now held in this extreme form; in both types of economy property is recognized as important for human character and is therefore the proper subject of public interest; so all economies today are mixed economies, showing a degree of private and a degree of common property. Neither is a fixed system, and to some extent in practice they tend to converge. To the extent that the sacredness of the human person, his liberty and responsibility to God is acknowledged by both systems their coöperation in building a peaceable international order is facilitated. But in any case they can and must coöperate.

HUMAN RIGHTS

We have recommended that, in connection with World Organization proposed at Dumbarton Oaks, there be established a special Commission on Human Rights and Fundamental Freedoms. We believe that religious liberty is basic to all human rights and that it should be accompanied by equal and unsegregated opportunity for all races. The commission we have recommended should seek an international agreement on the rights and freedoms to be secured to all people; it should further formulate the procedure for their realization by action of the World Organization and of the separate states. This is in har-

mony with our sixth pillar of peace which declares, "that the peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty." It also follows a purpose set forth in the Dumbarton Oaks Proposals, "to promote respect for human rights and fundamental freedoms."

THE PEACE SETTLEMENT IN EUROPE WITH SPECIAL REFERENCE TO GERMANY

In respect to the peace settlement in Europe, we share the following convictions:

The settlement following the war should be inspired by the desire to secure the maximum of collaboration among the peoples of Europe and encourage the economic development of Europe as a whole including Germany. The unilateral determination of boundaries would impair such collaboration. The settlement should insure to the smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization for peace.

The settlement should make possible the reconciliation of victor and vanquished. That implies that it should remove the power as well as the will of aggressive elements within Germany to make war. However, the necessary discipline of Germany because of the crimes committed in her name should not be vindictive. The partition of Germany into separate states should not be imposed upon the German people. The treatment of Germany should be calculated to strengthen the forces within that country committed to liberal civil policies and to international coöperation.

Among the constructive forces upon which a new Germany and a new European concord can be based, the churches are of primary importance. As they have been centers of resistance to tyranny and injustice within Germany and within the occupied countries so they may become a medium through which reconciliation may be accomplished, and through which the process of the reëducation and reconstruction of Germany may be carried out in the only way that gives any promise of success—voluntarily from within. The World Council of Churches will greatly aid in the process of reconciliation and reconstruction as the churches of the defeated, the liberated and the victorious nations are brought together into conference and collaboration.

THE PEACE SETTLEMENT IN ASIA WITH SPECIAL REFERENCE TO JAPAN

We are convinced that a just and durable peace in the Far East is possible only in the framework of world organization, supplemented by regional coöperation for security and welfare.

China desperately requires unrestrained opportunity for internal development. It is of urgent importance that China's voice in international affairs be given special heed, in order to cement new relationships between oriental and western peoples.

As in the case of Germany, so with Japan, the power and will to make war must be removed. However, Japan's basic economic problems, aggravated by the war

and by the expected loss of her colonial possessions must be met by "access, on equal terms, to the trade and raw materials of the world" as pledged by the Atlantic Charter "to all States, great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan at an early date into normal relations with the world community.

We can enter into right relations with the vast and significant populations of China, Japan and Southeast Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained. The churches recognize a special responsibility for reconciliation in such ways as may be possible after the war.

ADDENDUM

THE PEACE SETTLEMENT WITH SPECIAL REFERENCE TO GERMANY AND JAPAN

We urge that the time is at hand when the governments of the Allied Nations should make a more explicit statement as to the status of both Germany and Japan following the war. We believe such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

DEPENDENT PEOPLES

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) to proclaim self-government as the goal of all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico or anywhere else.

Recommendations for Action

The task now before us is to channel the spiritual power generated in this conference into deeds. Solemn pronouncements are not enough. Upon the minds and consciences of our people must be laid the duty and opportunity of using the world-wide resources of the Church to bring about a world organized for justice and peace.

1. CHURCH AND FEDERAL UNITY

The present structure of denominational Protestantism is not adequate to

deal with the issues of our time. The problems of war, of labor, of the chaplaincy, or the returning veteran, of the world-wide mission of the Church, of our relations with the Christian churches of Europe and Asia and with other faiths, are all too vast and difficult for solution by our separate denominational units. While we are asking for coöperation and unity in the political and economic fields, Protestants themselves must take seriously to heart the duty of achieving a far higher degree of unity. We have already come far on the road of coöperation. But we must achieve a more vital and visible federal unity than we now have—a unity that will preserve the freedom of various denominational groups, and at the same time release the undeveloped and uncoordinated resources of Protestantism and focus them on the solution of these pressing problems. We, therefore, urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of federal unity on local, state and national levels.

2. YOUTH AND THE WORLD ORDER

If our purposes are to be achieved the new leadership of the churches must be world-minded and trained in the techniques of building a Christian world community. In these efforts, youth itself must lead and the youth agencies be strengthened to provide more challenging programs resulting in life dedicated to Christ. Increased representation of youth in all the agencies of the churches should be speedily provided.

The churches are urged, in their total educational process, but especially through the church-related colleges, the student Christian movements and the theological seminaries to expand and adjust their programs in order to enlist and train world-minded Churchmen who will take their place in the ecumenical movement.

3. CHILDREN AND WORLD PEACE

Parents and teachers in the home and in the churches are called upon to teach children the conditions of world peace. Particularly, they should be helped to develop constructive attitudes, devoid of hate toward other peoples. Christian education for children must include study dealing with missions, race relations, and community life. Adults must help children develop attitudes and ways of behaving essential for Christian world citizenship.

4. STUDY AND ACTION FOR AMERICAN PARTICIPATION IN INTERNATIONAL COÖPERATION

The Protestant churches must use all their facilities, denominational and interdenominational, to secure American participation in international coöperation. New methods of education and all legitimate means by which public opinion is formed must be utilized in this effort. We urge a concerted program of intensive study of the message of this conference, with the appropriate social and political action as an integral part. This program should include youth in churches, and colleges, men and women in our military and civil-

and women of good will in the community.

5. RELIEF AND RECONSTRUCTION

Assistance given to those in special need will be conducive to the mutual sympathy and trust which are essential to international coöperation. War-ravaged peoples in many lands will require help in their struggle to reestablish civic order. Basic welfare relief will need to be supplemented by assistance to the churches to reconstitute their services within their local communities in order to become effective centers of vital life and hope. The churches of America are urged to support to the fullest their agencies of relief and reconstruction already in operation in order to assist the churches of other lands in this period of reconstruction. The World Council of Churches and the national Christian councils in Asia will afford channels of immediate services thus undergirding stable world order.

6. RACE RELATIONS

Race prejudice is a primary obstacle to world brotherhood. It is strongly urged upon churches and church members that they wage a continuing campaign against race prejudice in all its forms. The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange coöperative programs in which racial barriers are broken down. We recommend active support by the churches of legislation:

Providing for a permanent Federal Fair Employment Practices Commission;

Providing for the repeal of poll tax and other discriminatory laws;

Providing for housing projects without discriminatory practices and other measures designed to advance the well being and constitutional rights of Negroes and other underprivileged groups.

The Church must counteract hate in all its forms and expressions. Anti-Semitism represents a rising threat to brotherhood and must be wiped out. The Oriental Exclusion Act should be repealed and all Orientals be placed on the quota system. The churches should uphold the civil rights of Japanese Americans as they return from relocation camps and wherever they may be.

7. NEW STUDY CONFERENCE PROPOSALS

A just and durable peace is conditioned by the ability of our own nation to achieve economic stability and interracial justice in its domestic affairs. Therefore, it is recommended that national study conferences (1) on industrial relations and rural economics, and (2) on race relations, similar to this conference on a just and durable peace, be held under the auspices of the Federal Council.

8. RECOMMENDATIONS WITH REGARD TO SPECIFIC IMMEDIATE ACTION

(1) We urge a meeting of the United Nations, at the earliest possible moment, to consider the Dumbarton Oaks Proposals.

(2) We concur in the resolutions of the Federal Council of Churches and many

her religious and educational bodies urging that Congressional action on Peace-time Military Conscription be deferred until after the war.

CONCLUSION

The unique contribution of the Church is to bring to all these tasks the maximum of Christian faith and the full develop-

ment of its power, its motivation and its resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depth of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him and a more universal experience of His forgiving and creative grace.

As the Christian Church faces its duties and the dangers of this hour, it must undergird its own life and the life of its people with prayer through which is made available to men the infinite resources of God. Without Him we can do nothing. With Him we can advance toward His Kingdom of righteousness and brotherhood.

EVERYDAY RELIGION

The Joy of Jesus

By the Rev. Laird Wingate Snell

THE FOURTH Gospel reveals that deep abiding joy marked the life of Jesus. The disciple whom Jesus loved would have been uniquely aware of this deep-lying and constant feature in our Lord's experience. Yet there can be no doubt that from the first Jesus was burdened with the sins of men—a burden of suffering all the more poignant because of His own sinlessness. The ordinary sins of ordinary people every day around Him, must have meant constant suffering. And He suffered not only in the sins but in the sufferings of others; and suffering and tragedy are everywhere present in human experience, and oftentimes appalling. And Jesus with His matchless spiritual perceptions would have sensed this as none other could, and, compassionate beyond all others, would have suffered in others' sufferings as we sinners never do.

The Gospels declare the travail of His soul in the mere sluggishness of spirit of His disciples—their little faith and want of understanding. Also, besides the burden on His heart of the sin and wrongness and evil of people close around Him, how must the awful cruelties and vices of the pagan world—a world ever pressing in upon Jewry—have been to Him measureless distress. Jesus thus was indeed "a man of sorrows and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Yet the disciple who best knew His inner life and shared its secrets tells us of His surpassing joy—something rarely beautiful, strangely impressive, and lying deep where nothing of the world or of time could disturb it. Notice that St. John never speaks of this joy of Jesus directly nor represents Jesus as giving it direct utterance. When Jesus speaks of it, it is of that within Him which He especially longed to share with believers: "that my joy may be in you, and that your joy may be made full." "These things speak I in the world, that they may have my joy made full in themselves."

What was the secret, what the nature, of this joy? Its undertones run all through Jesus' words and teachings, not only in the Fourth Gospel. The same note is struck in Jesus' words

spoken to those on His right hand at the Judgment Day, "Enter thou into the joy of thy Lord"; as also in the promise of His supreme gift to His followers, "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you," the peace and joy that nothing of this earth or this life can annul or intermit or even touch. It is the joy which grounds and enwraps the mind and being of him who *knows God*.

To know God is to know Goodness as the essence of Being, having power invincible, possessing in Itself such promise for man as nothing in heaven or earth or hell can nullify. Jesus had this knowledge—the immediate knowing of God, and, with that, the knowledge of His oneness with God, such as no mere man can have. Hence His joy—joy that was deep, abiding, unbreakable, beyond all mortal joy.

He knew the promise for the world of the love of God. It is promise of the end of sin, the banishment of cruelty, the wiping out of lust, and of all uncleanness, meanness, grossness, greed, and filth—God's promise of a perfected race of sons; the promise to Jesus, therefore, of the divine crowning of His own work, the triumph of His mission; and so the promise of His coming death to be not the defeat but the fulfillment of His mission, His cross the gate to glory; the certainty that He should see of the travail of His soul and should be satisfied. Thus it was that "for the joy that was set before him he endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

Such being His joy, is it not astonishing that He could think of it, and so far as the records say, only think of it, as something He must share with His own? But then, that was what He was in the world for: to bring men to the knowledge of God and to oneness with Him. For that reason it is possible that His joy should be in us and our joy be made full. It is not only possible, it is the actual import and true fruition of His work in our souls; it is the soul's real experience of Christ. Lacking His joy, we have not "gained Christ," we are not "found in Him," we have not been touched by the transforming "power of His resurrection."

The lives of the saints bear witness to this. Paul and Silas in jail and in

the stocks were singing hymns unto God, not to keep their spirits up but to express their spirits' overflow. The joy of the Lord was their strength, and was finding its inevitable and conquering expression. Sadhu Sundar Singh, cast into a well of decaying human bodies in Thibet, his arm broken in the fall, and granted nothing for three days but the conscious presence of his Lord, knew three days of such unintermitted transport of joy as only the saints have ever known. St. Francis, through all the years of his service of Lady Poverty, was radiant with this joy; and told Brother Leo, as they plodded at night, barefoot, through mud and sleet and snow, that the perfect joy for them right then would be to find at their destination the door at which they knocked shut in their faces, and themselves turned back into the night and storm and cold with words of abuse and execration. This would be their "perfect joy," not by virtue of any imaginings or self-suggestions or endeavors to measure to an ideal, but because they would be sharing the fellowship of Christ's sufferings, be more truly conformed unto His death, and, in their newly perfected union with Him, would possess His joy and find their joy made full.

It was just this joy on the part of the early Christians that won the world to Christ: the joy that flowed from knowing "the love of God which is in Christ Jesus our Lord," and its transcendent and most certain promise.

Would that the earthly members of the risen and glorified Christ in this day of world-crisis should now recover "the lost radiance of Christianity" that won the Roman world; and, by their knowing of Love divine and Wisdom perfect and Power absolute and the promise of that threefold perfection for the sons of men, should be the organ for divine Love and Wisdom and Power to bring the world to peace and to the Kingdom. That means nothing less than a Church whose members are given to prayer, exercise the faith in the Son of God Incarnate that overcomes the world, and are seeking that holiness without which no man shall see the Lord. To that Church the lost radiance will come back, and with it the power to lead the world in the next steps, so fraught with fate, on the road to the Kingdom of God.

Books for This Lent

WITH the approach of another Lent, THE LIVING CHURCH once again brings to its readers a Lenten book issue, designed to map out a course of reading, which, if followed, should result in a better observance of the season.

We commend as particularly appropriate to all Church-people the list by Fr. Granville Mercer Williams, SSJE. He has selected from among the great works of sacred literature those which he thought would be most significant for Churchmen. His is a list that could not possibly be covered in the 40 day Lenten period; instead it is a signpost for a lifetime of religious reading.

Dr. Bernard Iddings Bell's list on the contemporary scene reflects his particular interests in that field. While not definitely Lenten in character, the books of his selection have a place in the development of the human personality by helping the Churchman to understand his duties and obligations as a citizen of both the world and the kingdom of God.

Dr. C. Avery Mason's recommendations are intended to implement the Forward in Service Lenten theme—the Christian Doctrine of God. The Rev. Canon C. Rankin Barnes, who has long been interested in social problems, has submitted an excellent list of books covering that area.

Publishers' problems have hampered our able staff of reviewers in that many of the volumes intended for special Lenten reading were not available for review purposes in time for this issue. Several of the volumes mentioned in the Religious Publishers' Lenten list on page 22 are scheduled for review in future issues.

Our experts can help you in your observance of Lent, 1945. Perhaps this more than any other recent year, we are called upon to think more deeply of the significance of those 40 days. Perhaps the mere giving up of small luxuries which have become an accepted part of our lives is going to appear even more insignificant than usual.

Lent can best be approached as both a negative and a positive period. It should be used to deny one's self certain

things—a discipline valuable in itself as a matter of personal conditioning; but these should be replaced by a program of prayer and study designed to build up and develop the mind, the body, and the soul. Contact with some of the best literary minds cannot help but influence those who seriously set out to make this Lent a particularly important one.

We hope that you will schedule a definite part of your days during this season for Lenten reading, and that the suggestions given in this issue will prove of real value in helping you to map your own program.

BY THE WATERS OF BABYLON

How shall we sing the Lord's song in a strange land? . . .

“TIME and a half time,
Double time, double time,”

Sing the loud waters
Over the stone;
“Freeze to the main chance;
Hurry to Babylon;
Cash while the war lasts
Waits in the war plants;
Leave your choked fields
And your children alone.

“Hang harps in trees.
No singing or sowing!
Under the bridge
New water is flowing.
Everyone's busy.
No time for slow growing!”

But high in the trees
The harp's music, slumbering,
Wakes with the breeze,
Old honor remembering;
Remembering Zion,
Recalling Jerusalem,
Singing how time,
Though it flows,
Is eternal,
And time's truest Treasure
Eternally here.

In the midst of hurry,
In the midst of hardship,
In the midst of worry,
In the midst of war,
For hearing ears
The song rings out
Where high in air
The harps of God
Drown out the roar of the waters of Babylon.

DOROTHY LEE RICHARDSON.

The Collect

Quinquagesima

February 11th

CHARITY—love of God and love of neighbor—is the very bond of peace and of all virtues because it binds together and brings into a working whole every element of Christian character. Test this in connection with any virtue. Honesty, for example, is a virtue when there is a compelling love for one's neighbor that makes us respect what is his because of what he is. Love is a special grace of the Holy Spirit. We cannot force ourselves to love, it comes as a gift, but using this gift we can increase in love. One of the evidences of love is the willingness to deny or forget self. The more we love the more we want to *do* for the loved one. We can show our love to God by obedience, and very clearly by making our communion regularly in a spirit of thankful adoration, praising God for His love to us and praying that we may love Him more and more.

To the Living Church Family

From THE EDITOR

Honolulu.

DEAR FAMILY: Ten thousand eight hundred and forty-six miles is a long distance, any way you figure it. I am back the Hawaiian Islands after travelling approximately that distance, all in Navy and Marine planes, in a little less than two months. It is good to be back on *terra firma* again, with the prospect of staying put for at least a little while.

In previous columns I have told about some of the missionary work that I saw in various parts of the South Pacific on this trip. Before leaving the subject, I want to tell about a visit to the scene of a modern martyrdom, and show you some pictures taken there. The place is the little native village of Ruavath, on Guadalcanal, now deserted but formerly the center of an active Roman Catholic mission. When the Japs began their invasion of the Solomon Islands, in early 1942, the four missionaries at Ruavath refused to be evacuated, preferring to remain at their post and to continue to minister to their people. They were all citizens of countries with which Japan was at war—a Dutch priest, an American priest, and two Sisters born in France—so they could not expect much sympathy from the invaders. Nevertheless, at first the Japs let them continue their work, apparently unmolested.

Then, on August 7, 1942, American Marines landed on Guadalcanal. Ruavath was some distance from the point at which the landings were made, and continued in Japanese hands. In fact, the Japanese began landing reinforcements in that area, and making it a staging base for counter-attacks against the Americans. Most of the natives left Ruavath, which was near the coast, and fled into the hills. But the two priests and two Sisters held their ground, remaining to try to protect their church and community from desecration and destruction.

Just what happened next is a matter of conjecture. Perhaps the Japs suspected the four missionaries of trying to reveal military information to the Americans, by sending native runners through the lines. Perhaps they wanted to show their hatred for Christianity by rooting out its representatives. Or perhaps they just found the missionaries in their way and took the easiest means of disposing of them.

At any rate, on September 7, 1942, just a month after the American landings, the Japs executed the four missionaries by the barbarous method of decapitation. The headless bodies were left where they fell, and the church was desecrated and its interior wrecked.

It was not long after that that the Americans, forcing their way along the coast and through the jungle, captured Ruavath. Natives told about the execution of the missionaries, and the evidences of the deed were apparent. The Seabees dug graves for the four, and they were buried before the entrance to their church, with appropriate religious ceremonies.

Surely these four were as truly martyrs as the early Christians who were burned at the stake or thrown to the lions to provide a Roman holiday.

The pictures herewith show the church and a close-up of the graves. Another picture shows the party of Marine and Army officers that visited the graves on this occasion, with a group of Christian natives from a nearby village.

Unfortunately I committed the journalistic error of not writing down the names of the four missionaries, but careful study of the pictures under a magnifying glass has brought success in reconstructing three of them. They are Fr. H. Engberink, S.M., born in Holland; Fr. A. Dohamiel, S.M., born in Methuen, Mass.; and Sister Mary Sylvia, born in France. The other nun leader who knows the story from other sources can complete the

is Sister Mary Dis—a, also born in France. Perhaps some names, and tell more of the details of this modern martyrdom.

May they rest in peace, and may their memory long be an inspiration to the people whom they refused to desert in their hour of trial.

CLIFFORD P. MOREHOUSE.



AT RUAVATH: (Top) Captain Morehouse (wearing dark glasses) with a group of American officers and native Christians; (center and bottom) the graves of the martyred missionaries.



BOOKS



JEAN DRYSDALE, EDITOR

The Presiding Bishop's Book

Reviewed by the Rev. Hewitt B. Vinnedge, Ph.D.

Professor of New Testament Language and Literature, Nashotah House

EARTH MIGHT BE FAIR. By Richard S. Emrich. Harpers. Pp. 112. \$1.50.

THE APPEARANCE each year of the Presiding Bishop's Book for Lent is always a publishing event of importance to members of the Episcopal Church. It is not a matter of our being told what to read; rather, it is an insight into what a great Christian statesman regards as having both lasting importance and urgent relevance for the life and work and thought of our communion in this country.

The Presiding Bishop carefully chooses both the author and the content of his annual Lenten Book. We doubt not that he prayerfully seeks guidance of the Holy Spirit in making his choice; for one has every right to assume that he intends to set the general trend of the Church's thinking, in accordance with the tone of the book and with the questions which it brings forth. It is the considered opinion of this reviewer that he has chosen well this year.

Because the author, Dr. Emrich, is a professor of Christian Ethics in a seminary, let no one suppose that his book is a mere ethical discourse. It grapples with the deep problems of faith and discipline. For him, sin is precisely sin, not just an incorrect behavior pattern. For him, unbelief and heresy are what they are in all their ugliness, not just personal aberrations or environmental vagaries. And because the author is a professor, let no one think that this is a monograph produced from a cloistered inner consciousness. The author has come to grips with reality; there is evident his yearning to see done

away actual evils which he has met face to face. There is apparent the hard work of a practical man (and therefore of a poetic nature) in the battle for positive righteousness.

There are times, to be sure, when the reader-student in the author is somewhat too obvious; but this seems to be a fault of style rather than of anything else. I am referring specifically to Dr. Emrich's tendency toward too frequent paraphrase or near-quotation. One is occasionally wearied as he reads again and again such phrases as the following: "as — says," "to put it in —'s words," "as — has written," "as — would say," "as — points out." Admittedly there are sections in the book where this becomes a rather wearing refrain. The reader is apt to come to some such snap judgment as "Well, this man has too obviously read all the right books!" That would be an uncharitable view. Let the reader think more deeply, and he will conclude that the subject matter of the book is of such overwhelming importance that many great minds have been dwelling on it. He will realize, again, that the Presiding Bishop has chosen well in presenting us with an author who is able (however much we may dislike one element of his style) to give us a summation of great writing and thinking on matters of great importance. In short, we have in this book not only Dr. Emrich's own splendid contribution to a subject of great urgency, but also a distillation of what others have been thinking on the same subject.

What are these "matters of great importance," this "subject of great urgency"? Nothing less than the relevance of God in our lives as individuals, and in our institutions and corporate activities. The title of the book derives from No. 536 of the 1940 Hymnal. While it is the second stanza of this lovely poem that the author quotes on the fly-leaf, one suspects that his thesis is equally related to two lines of the third stanza:

"Earth shall be fair, and all her people
one;
Nor till that hour shall God's whole
will be done."

All five chapters of *Earth Might Be Fair* constitute an eloquent plea that God's whole will be done, and that all men renounce those thoughts and institutions which break community and make for divisiveness among mankind. All such he properly calls heresy, even though it be nationalism itself. (Chapter Four.)

For his point of departure Dr. Emrich takes the question posed in Psalm 8, in which "a little two-legged figure beneath

A Lenten List

Recommended by the

Rev. C. Avery Mason

¶ Fr. Mason, national Forward in Service executive, recommends these books as appropriate to the current Forward in Service emphasis.

Our Eternal Contemporary. Walter M. Horton. Harpers, 1942, \$2.00.

The Doctrine of the Trinity. Leonard Hodgson. Scribners, 1944, \$2.50.

Christ and Christian Faith. W. Norman Pittenger. Roundtable Press, 1941, \$2.00.

Christianity and Justice. O. C. Quick. Christian News-Letter Books, 1940, 35 cts.; Sheldon Press, England; The Macmillan Company, United States.

The Religious Prospect. V. A. De-mant. Frederick Muller, Ltd., 1939, 7 s. 6 d.

Christ Our Brother. Karl Adam. Macmillan Company, 1944, \$2.25.

Christian Discourses. Soren Kierkegaard. Oxford Press, 1939, \$6.00.

the awful splendor of the heavens" ask "What is man that thou art mindful of him?" In Chapter One ("The Great Question") and Chapter Two ("The Greatness and Dignity of Man") the author shows how man's needful humility before God, and also his dignity as a person capable of greatness, are inherent in the very asking of such a question. There are many noteworthy (and quote-worthy sentences in these chapters; but I shall refrain from quoting, and from noting in detail. Suffice it to say that every Christian ought to read his indictment against the over-simplifications of determinism, against one-sidedness (even when the "other side" is religion), against blind worship of "progress," against regarding the question of man's nature and goal as merely academic or abstract, against any notion that apart from the knowledge of (and obedience to) God's laws there can be any hope or concept of human freedom and justice.

Chapter Three ("We Have Erred and Strayed") succinctly summarizes 20th century attempts, by "gymnastic feats," to bring about a well ordered society apart from God and apart from recognition of human sin. It warns against equating good or evil, black or white, with any specific institutions, with any forms of leadership, or with any politico-economic devices. It warns against any "sunny optimism" that expects to usher in a good life of splendid living, apart from happy obedience to God.

Chapter Four ("Men and Fellowship") I have mentioned above in connection with the author's plea for a true community of God's children. The reader may find some hard sayings in this chapter (such as his reference to the heresy of nationalism), but there is need for hard thinking about these hard sayings, unless hard fighting is to become chronic, even normal, on earth.

The last chapter ("The New Cre-



REV. RICHARD S. EMRICH

re") might be called an extended commentary on our Lord's word to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." It is a practical commentary, one germane to the world in which we live.

May I, as a Catholic Churchman, add one note? Dr. Emrich says, with a measure of truth, that "men of religion are often made proud and hard in the 'possession' of 'true' doctrine, 'correct' liturgies, and 'valid' orders." He feels that these emphases often break unity and community among Christians. To Dr. Emrich, and others within our communion who would not call themselves Anglo-Catholics, may I make this plea: Do not think us (to whom these matters mean much) uncharitable because they seem, to us, to have importance and urgency. Do not uncharitably dismiss us as wilfully obstinate and obstructive. We are terribly in earnest in

our desire to continue "all that Jesus began both to do and teach" (Acts 1:1). In "doctrine and liturgies" (if you will), and in "valid orders" we see the best means to preserve the possibility of extending in time this whole work of Christ; and we do not want to continue only part of his work. Bear with us, brethren, and try to see in charity what we mean in sincerity and earnestness.

Finally, this reviewer would like to express his hope that among the clergy and the laity of our Church the Presiding Bishop's Book for Lent will be widely read. It can be the means to jolt, to stimulate, and to consecrate anew many Christian people.

REVIEWER'S NOTE: I regret that I have been unable to make definite reference to places and pages in this book. I have had before me only the galley proofs, not the published volume, which will, however, be available by the time this is read.

A Devotional Library

For Lent and After

Recommended by the Rev. Granville M. Williams, SSJE

Great Spiritual Classics

t. Augustine. *The Confessions*. (End of 4th century). Liveright, \$1.98; Benziger, \$4.25; Sheed and Ward, \$3.00.

The greatest spiritual autobiography ever written. Composed by one of the outstanding geniuses of all time.

The Little Flowers of St. Francis. (13th century). Oxford. 95 cts.

Charming and beautiful legends of the great saint of Assisi and his companions. Conveys the true spirit of the early Franciscan movement.

Bl. Jan van Ruysbroeck. *Seven Steps of the Ladder of Spiritual Love*. (14th century.)

A new translation of this work of the Flemish mystic.

Valter Hilton. *The Scale (or Ladder) of Perfection*. (End of 14th century.) Benziger, \$2.00.

The outstanding medieval English work of devotion.

Thomas à Kempis. *The Imitation of Christ*. (15th century.) Macmillan, \$1.25, \$2.50; Harpers, \$3.00.

The most widely read and loved religious book outside the Bible.

St. Peter of Alcantara. *A Golden Treatise of Mental Prayer*. (16th century.) Morehouse-Gorham Co.

An illuminating little study of mental prayer by the Spanish Franciscan who was the friend of St. Teresa of Avila.

t. Teresa. *The Pater Noster of St. Teresa*. (16th century.) Bruce, \$1.50.

The famous chapters on the Lord's Prayer taken from the Saint's book, *The Way of Perfection*.

Laurence Scupoli. *The Spiritual Combat*. (End of 16th century.) Burns, 2 s, 6 d.

St. Francis de Sale's "dear book," introduced to Anglican readers by Edward Pusey.

St. Francis de Sales. *Introduction to the Devout Life*. (Early 17th century.) Benziger, \$1.40.

The holy Bishop's instructions to a fashionable lady of his time as to the combination of the devout life with the duties of her calling. Charming and still most practical.

Brother Lawrence (Nicholas Herman). *The Practice of the Presence of God*. (17th century.) Morehouse-Gorham, 50 cts.; Foreward Movement, 5 cts.

How a monastery cook lived close to God in the midst of busy kitchen duties.

Thomas Traherne. *Centuries of Meditation*. (17th century.) P. J. Dobell, London.

Recently discovered devotional writings of a 17th century Anglican. Stresses God's beauty and His imminence. It has been claimed that no other work in the English language equals it as a manual of devotion.

William Law. *A Serious Call to a Devout and Holy Life*. (18th century.) Everyman's Library, Dutton, 80 cts.; Macmillan, \$1.00.

The best known of all Anglican devotional writings by the saintly Non-Juror priest. The source of the early inspiration of John Wesley.

Jean Nicolas Grou. *Manual for Interior Souls*. (Late 18th century.) Benziger, \$2.25.

Short essays on spiritual subjects by the devout French Jesuit, who exiled by the Revolution, found refuge in England.

Modern Spiritual Guide Books

Fr. Andrew, SDC. *The Pattern Prayer*. Morehouse-Gorham, 80 cts.

A study of the Lord's Prayer by an English Religious.

Walter J. Carey. *Prayer and Some of Its Difficulties*. Morehouse-Gorham, 60 cts.

Practical instructions on the beginning of the life of prayer.

Bede Frost. *Prayer for All Christians*. Morehouse-Gorham, 80 cts.

An extremely helpful and clear book on prayer in all its forms and its development.

E. Herman. *Creative Prayer*. Harper. \$1.00.

The rationale of the life of prayer and self-discipline.

F. P. Harton. *Life of Christ*. Morehouse-Gorham, \$1.40.

The fundamentals of living the sacramental life.

S. C. Hughson, OHC. *Contemplative Prayer*. Holy Cross Press, \$1.50.

Useful and practical instruction in the higher ways of prayer.

S. C. Hughson, OHC. *The Warfare of the Soul*. Holy Cross Press, 75 cts.

Practical advice on overcoming the enemies of the soul and on the acquiring of virtues.

Thomas R. Kelly. *A Testament of Devotion*. Harpers, \$1.00.

A witness to the power of the inner life by a member of the Society of Friends.

C. S. Lewis. *The Screwtape Letters*. Macmillan, \$1.50.

A truly great book on moral theology, but veiled under irony and humor.

George S. Stewart. *The Lower Levels of Prayer*. Macmillan, \$1.65.

A helpful book, especially for beginners, by an eminent Scottish Presbyterian.

R. T. McDonald. *The Life of Prayer*. Society of St. John the Evangelist, 35 cts.

A practical and illuminating study of the development of prayer for those who long for oneness with God.

Collections and Anthologies

John Baillie. *A Diary of Private Prayer*. Scribners, \$1.50; Oxford, \$1.25.

A collection of prayers for personal use by a distinguished Scottish theologian.

Raymond F. Larson. *Saints at Prayer*. Coward-McCann, \$2.50.

A rich and varied selection of prayers and sayings about prayer gathered from the writings of the canonized saints, both well known and little known.

John W. Suter. *Prayers of the Spirit*. Harpers, \$1.00.

A useful collection by the dean of the Washington Cathedral.

Charles Williams. *The New Christian Year*. Oxford, \$2.00.

Meditations and selections for each day of the year.

Dostoevsky for Today

By the Rev. Lawrence M. Berry

Rector, St. John's Church, Petaluma, Calif.

INTELLECTUALLY and socially Dostoevsky rides the yellow ticket in Russia today. But since Russia is ultimately its culture, his return to his own, his native land, is a matter of assurance. Books coming out of Russia today casually refer to Turgenev, Tolstoy and the rest of the literary lights, but apparently Feodor Dostoevsky is gone down into Egypt without benefit of chariots of iron.

How confusing it is to hear of the Germans throwing *Das Kapital* under truck wheels in the sticky mud—rather insulting

as a matter of fact to think that *The Idiot* or *The Brothers Karamazov* are strictly unavailable for such glorious corruption. Respective of all this Dostoevsky makes worthwhile reading for Churchpeople simply because he is profoundly a man of God. Not that his personal conduct was always exemplary, but rather that in the Johannine sense he definitely qualified. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

His is a Biblical style yet there is little

wonder. In his youth, when Dostoevsky was on his way to the prison train at Siberia, a woman thrust a Bible into his hand. It was customary to conceal money in gifts of this nature and we may well believe that the Scriptures were originally accepted on this basis. But, when the money was spent, the book remained as an only source of continuous reference and reflection. And the reward of an act of Christian charity became its own reward a thousand times over for a hundred generations to come.

Dostoevsky provides green pastures indeed for those who choose to feed upon the deep beauty of God's providence. In a day when mankind is conscious only of ineffectual dissatisfaction, he preaches with great clarity the doctrine of repentance. In a world where the social and corporate seeks to crowd out the personal and individual, he provides ready succor and substance for Christ's faithful soldiers and servants. And furthermore there is that overall simplicity whose pervasive teaching cannot be denied.

Yet it is precisely this religiosity which is most thoroughly mistrusted today, not only in Russia but over here as well. For example, most of those who write introductions to his English translations think it "queer" that he regards as expiation his miserably unfair sentence to Siberia. To them, the lack of bitterness leaves a goal unfulfilled and a story untold. Apparently they feel like the professor whose student in psychology had a knee which refused to jump. Of a verity, the reflex of bitterness is denied at a cost—the ridicule of ungenerous and transcendent society.

MEN'S MOTIVES

For a sincere and penetrating array of the motives of men, for the truth of man in the image of God, for the falsity of man as an image unto himself, we can find nowhere else in all fiction and find such profound and deeply moving representations. His characters are people and they are real, his problems posed are of great moment and they happen every day, his contentions are great and his faith is based upon the belief that there are certain things which are surely believed among us. His unstinted opposition to embryonic Nihilism makes him the prophet of our present age. And in today's war of ideas, his is a rich but overlooked arsenal.

To anticipate human nature is to anticipate the times and the seasons, no matter when nor what they be; this because human nature is variable only in its apprehension of God's truth. Thus when negation and Nihilism freeze the channels of human understanding, the die is cast and the Holy Spirit Himself must assume the form of the inexorable in order to confound a mechanistic way of life. In this regard, Dostoevsky's searchings are not only timely, they are timeless. And truthfully teaches that all seasons are open season to the saintliness and the depravity in man.

Priests should read Dostoevsky. It is generally admitted that successful counseling of people depends primarily upon generosity of mind. However, actual source material on the subject is desirable and helpful. Technical books on the sub-

The Contemporary Scene

Recommendations by the

Rev. Bernard Iddings Bell, D.D.

The Children of Light and the Children of Darkness. By Reinhold Niebuhr, Scribners, 1944, \$2.00. A clear and easily read contention that if Democracy is to survive it must have a clearer defense than that provided by old-fashioned Liberalism, now outmoded and archaic. Not to be missed by intelligent Christians who face today and tomorrow.

Seven Pillars of Peace. By Fulton J. Sheen, Scribners, 1944, \$1.75. Here is Christian social analysis, pitiless yet compassionate, of the crucial issues involved in the present collapse of civilization, and a blunt statement of what the Church must say in the premises or else be faithless to Christ. By the famous Roman Catholic radio preacher, it is not for Roman Catholics only. Truly ecumenical Christian politics.

The Judgment of the Nations. By Christopher Dawson, Sheed and Ward, 1942, \$2.00. A famous English historian, editor of the *Dublin Review*, Mr. Dawson is a careful, challenging, upsetting examiner of international conduct in the late past, the present and the near future, in the light of the revealed will of God.

The Twilight of Civilization. By Jacques Maritain, Sheed and Ward, 1943, \$1.50. One of the most able of living philosophers, who saw France perish, foresees much the same thing in America and is skeptical of any recovery except by the conversion of men and women from an ethic of expediency to an ethic based on supra-mundane sanctions. A deceptively simple little volume which goes to the roots of things.

The United States and Civilization. By John U. Nef, University of Chicago



DR. BELL

Press, 1942, \$3.00. A highly suggestive examination of the American cultural picture, with particular attention to how in our land the fine arts, education and religion came to be the somewhat tawdry things they are. A genial man, Mr. Nef can make his readers squirm—and possibly repent.

All of these five books are proximately pessimistic and ultimately optimistic. The authors, like most informed people, are not taken in by government propaganda but see quite clearly that winning the war will in itself solve no world problems, or making the peace on the basis of expediency and force. They are persuaded that we are infected with a disease demanding a cure more heroic than can be faced by most of us. In the light of these books, the task of the Church appears heroic too, so much so that much of its usual activity seems absurdly and even wickedly petty. These books are for strong men and women, not for timid souls.

ect are excellent in so far as they go. Likewise experience itself is unexcelled as teacher. But the problems of men wait upon the inexperience of no other man, and always the time is now. This is where keen insight and intellect humbled before the throne of God can bolster and quicken the advice of priests as regards the affairs of men. And it is precisely with this in mind that we should read the books of this, the greatest of the Russians.

GODLESS GOODNESS

Since there are those who preach the doctrine of godless goodness in our day, it is worthwhile to know of the sequence in *The Brothers Karamazov* where the doctor says, "I love humanity, but I wonder at myself. The more I love humanity in general, the less I love man in particular." What an indictment that is of our whole century of humanism and how tragically it is being sealed by the present catastrophe.

Or, in answer to the man who says he believes in the simple law of human nature, the law of self-preservation and prefers this method in his living and believing, there is the forceful reply from the pages of *The Idiot*—a reply which is likewise validated in modern history—namely, that there are two commandments of human nature, as there are two commandments of Christ, our Lord. That human nature does indeed indicate the law of self-preservation, but that likewise and with equal force does it indicate the law of self-destruction. Moreover that, just as the two commandments of Christ are interdependent, so also are intertwined the two tendencies of man.

And so it would be possible to go on endlessly listing pages and chapters and incidents of great religious value. It is sufficient to state that in the four big novels, *The Possessed*, *Crime and Punishment*, *The Idiot*, *The Brothers Karamazov*, there are many pertinent dissertations. The too vivid frankness which seeks only priestly approbation, the comical parody on the historical method, the comments on inevitable progress, the essays on humility—all are treated with a really classic deftness of touch. And over all events there is a balanced and clear-eyed honesty. For example, he says, "As a general rule people, even the wicked, are much more naïve and simple-hearted than we suppose. And we ourselves are too."

THEOLOGY

His theology (and such it is) has been acclaimed by some as the best of recent date. Avoiding any controversy, it is sufficient to say that to an Anglican it is extremely palatable. On the other hand, his attitude toward Germans and Lutherans in particular is undoubtedly conditioned by the force of events in European history. As to his indictments against the Roman Church and the Jesuits in particular, they are sharp-edged and penetrating. When Roman apologists use him today as a foil against Communism, they must do so with tongue in cheek.

Justice Holmes felt that greatness consisted in the ability to make others believe in greatness. Thus admiration and emula-

Christian Sociology

By the Rev. C. RANKIN BARNES, D.D.

Rector of St. Paul's Church, San Diego

Social Work

Your Community. By Joanna C. Colcord. Russell Sage Foundation. \$1.00.

This hardy perennial is the citizen's ideal manual for community study.

Mental Hygiene in the Community. By Clara Bassett. Macmillan. \$3.50.

Though not new, this wise, honest, and humble book has proved its enduring value.

Institutions Serving Children. By Howard W. Hopkirk. Russell Sage Foundation. \$2.00.

Recently published, this is the only adequate treatment of the subject.

Theory and Practice of Social Case Work. By Gordon Hamilton. Columbia University Press. \$3.00.

This comprehensive analysis of case work is especially fine for clergy and parish workers.

Social Work Year Book, 1945. Edited by Russell H. Kurtz. Russell Sage Foundation. Probable price, \$3.25.

Set for early publication, this detailed biennial publication is an indispensable reference tool.

Pastoral Care

Parish Administration. By Don Frank Fenn. Morehouse-Gorham. \$3.75.

Without this classic a rector's library on pastoral care is incomplete.

Getting Down to Cases. By Charles T. Holman. Macmillan. \$2.00

A seminary professor produced a stimulating manual of individualized pastoral care.

An Introduction to Pastoral Theology.

By Henry Balmforth, Lindsay Dewar, Cyril E. Hudson and Edmund W. Sara. Macmillan. \$3.00.

Four English priests "share the conviction that the traditional science and art of the pastoral care of individuals can be profitably combined with knowledge derived from modern scientific study of human nature."

The Art of Ministering to the Sick.

By Richard C. Cabot and Russell L. Dicks. Macmillan. \$3.00.

Written by physician and clergyman, this deals systematically with both principle and method.



CANON BARNES

Religion and Health. By Seward Hiltner. Macmillan. \$2.50.

Based on the latest research into mental hygiene, this thorough book would be a fine Lenten gift to any priest.

The Church and Psychotherapy. By Karl Ruf Stolz. Abingdon-Cokesbury. \$2.50.

"How the Church is related to the total health of the individual?" is well answered here.

Family Relations

Normal Youth and Its Everyday Problems. By Douglas A. Thom. Appleton-Century. \$2.50.

Though a dozen years old, this volume is basic for any youth counselor.

Modern Marriage. By Paul Popenoe. Macmillan. \$2.50.

This popular handbook, now in a revised edition, is excellent background for pre-marital counselling.

Adolescents in Wartime. The Annals of the American Academy of Political and Social Science for November, 1944. \$2.00 to non-members.

This too-slightly-known symposium appraises the war's impact on the youth of today.

Marriage Is a Serious Business. By Randolph Ray. Whittlesey House. \$2.00.

Dr. Ray discusses fascinatingly all the implications of marriage in wartime.

tion which are so closely connected in all things, are in Dostoevsky's novels used to portray the eternal truths of joy and sorrow, life and death, the self-chained and the transcendent. In reading him, it makes sense to begin in almost any book and with almost any page. In him, it is impossible to begin with Genesis. If he is melancholy

occasionally, it is because of his intense conviction of the finality of the City of God while yet sojourning intensely in the city of man. Like Napoleon, he was an epileptic. But unlike Napoleon, his writings lend credence to that interesting theory of the ancients, that epilepsy is a divine affliction.



HARRY EMERSON FOSDICK



G. P. HOWARD



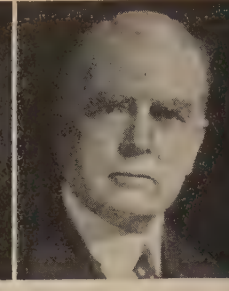
CHARLES T. LEBER



C. S. LEWIS



ELMORE M. MCKEE



JOHN R. MOTT

The Religious Publishers' Lenten List

Chosen by the Rev. Dr. Norman Vincent Peale

of the Marble Collegiate Church, New York

UPON invitation of the religious publishers of the United States, I have read close to 100 books, not a few in galley proofs. My instructions were to choose about 25 as a suggested list for Lenten reading for laymen and ministers.

This was no easy assignment for at least two reasons: (1) Some excellent books had to be left off of the list, and it was hard indeed to make that choice. (2) This list, to be really helpful, had to cover a wide range of taste and conviction.

Obviously one man could not hope to be representative of the diverse likes and dislikes of all ministers and laymen of the Church. I decided, therefore, to select books which I felt thoughtful people generally might read and find helpful.

I believe that any person who takes this list seriously, and who buys these books for his own library (and they are all worth it) will have 26 of the best religious books of 1944-45. These selected books represent excellent scholarship and strong, practical faith. Read the entire list and Lent will be a deep spiritual experience.

Your Problem—Can It Be Solved? By Dwight J. Bradley. Macmillan. \$2.00.

A rather unusual book on the solutions of personal problems. Written out of an obviously competent background, and in a language modern people will understand.

"Az You Were!" By Chaplain Alva J. Brasted and Cpl. Edgar Allen, Jr. Morehouse-Gorham. \$1.25.

An alphabetical, cartoon-illustrated book of brief messages to men in the serv-

ice by the former Chief of Chaplains of the United States Army. Underlying the humor of each cartoon by Corporal Allen is a serious thought applicable to soldier and civilian alike.

How to Think of Christ. By William Adams Brown. Scribners. \$3.00.

An unforgettable experience in reading. In reality, a final confession of faith by a late distinguished leader and teacher.

The Significance of the Cross. By F. W. Dillistone. Westminster. \$2.50.

A valuable study of the Atonement and its meaning for the life of our time. An excellent "refresher" book in this field of Christian thought.

A Great Time to Be Alive. By Harry Emerson Fosdick. Harpers. \$2.00.

Wartime sermons containing the usual clarity of thought and stimulating insights of this author.

Time's Character Gauge. By John D. Freeman. Broadman. \$2.00.

An interesting and unique presentation of genuine and sturdy Christian living.

Religious Liberty in Latin America. By George P. Howard. Westminster. \$2.00.

A revealing study of one of the gravest issues of our time. A thorough and objective analysis.

Prayer and the Service of God. By Daniel T. Jenkins. Morehouse-Gorham. \$1.50.

Helpful suggestions regarding the practice of prayer. A book of fine spirit.

Christ of the American Road. By E. Stanley Jones. Abingdon-Cokesbury. \$1.00.

Thought-provoking observations on contemporary American life from the standpoint of Christian appraisals and answers.

The Radiant Life. By Rufus M. Jones. Macmillan. \$2.00.

Formula for releasing those spiritual energies which give men victory and illumination in a dark world. Usual Rufus Jones' quality.

The Church Must Win. By Charles Tudor Leber. Revell. \$1.75.

This author thinks the Church has the potential power again to "turn the world upside down" for Christ. He is convincing.

Beyond Personality. By C. S. Lewis. Macmillan. \$1.00.

A striking demonstration that theology can be stated in the thought and language of those who "don't like" theology. They will like this.

Beyond the Night. By Elmore M. McKee. Scribners. \$2.50.

A fine application of Christian faith as a real help in gaining victory over such strong enemies as disillusionment, hatred, separation, etc.

Man Does Not Stand Alone. By A. Cress Morrison. Revell. \$1.25.

A fascinating book—interesting, entertaining, instructive. Will help you to know science and God—and to live in this age one must know both.



DANIEL A. POLING



PAUL SCHERER



WILLIAM TEMPLE



HAZEN G. WERNER



W. W. WILLARD



EDNA YOST

The Larger Evangelism. By John R. Mott. Abingdon-Cokesbury. \$1.00.

A little book of moving quality. A stirring call to evangelize, by a great old warrior who still believes in "the evangelization of the world in this generation."

Preaching In a Revolutionary Age. By G. Bromley Oxnam. Abingdon-Cokesbury. \$2.00.

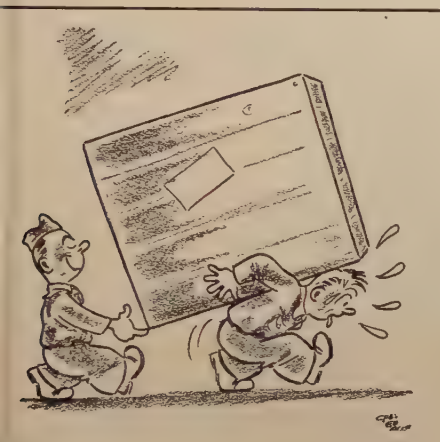
A brilliant piece of writing. Pleasing style, stimulating appraisal of preaching in an era of unrest. Readable and interesting.

The Emperor's Physician. By J. R. Perkins. Bobbs-Merrill. \$2.75.

Excellent. If you like *The Robe* this novel will affect you in the same way. They stand together on my shelves.

Your Daddy Did Not Die. By Daniel A. Poling. Greenberg. \$2.00.

A touching and moving account of the life and sacrificial death of the author's haplain son. One of the war's great stories.



"What makes you think I'm not helping you?" Cartoon by Corporal Edgar Allen Jr., in "AZ YOU WERE!"

For We Have This Treasure. By Paul Scherer. Harpers. \$2.00.

Primarily for clergymen, but thoughtful laymen will find it profitable. Gracious, scholarly, interesting in style and content.

One Man's Religion. By Frederick Keller Stamm. Revell. \$2.00.

Attractive essays of practical helpfulness on present-day Christian living.

The Victory of the Cross. By George Taylor, jr. Revell. \$1.35.

Devotional studies showing the sources of Jesus' strength and victory. Fresh applications of spiritual truth.

The Church Looks Forward. By William Temple. Macmillan. \$2.00.

A statesmanlike volume by the late revered Archbishop of Canterbury. Of importance to every man who thinks on current problems. Rare style—almost a religious Churchill in literary excellence.

The Predicament of Modern Man. By D. Elton Trueblood. Harpers. \$1.00.

A powerful book. One hundred and five pocket-sized pages of common sense. Con-

vincingly shows that only the Gospel can save our decaying society.

And We Are Whole Again. By Hazen G. Werner. Abingdon-Cokesbury. \$1.50.

A wise and helpful book on the skill inherent in Christianity to correct life situations and heal broken personalities. Sound psychology—sound religion.

The Leathernecks Come Through. By Chaplain W. Wyeth Willard. Revell. \$2.50.

A thrilling narrative of the battle experience of a great chaplain of Marines. Fascinating reading.

Normal Lives for the Disabled. By Edna Yost, in collaboration with Dr. Lillian M. Gilbreth. Macmillan. \$2.50.

In understanding and helping the disabled veteran—and the civilian, too—this wise and common sense book will be of value.

REVIEWS

New Edition

PRAYER BOOK AND HYMNAL. The Book of Common Prayer with the Hymnal MCMXL. New York. Harpers.

Harper and Brothers have just issued a most satisfactory combined Prayer Book and Hymnal; the 1,355 pages making a book only an inch thick. It is a book bound for constant use, and even its one marker is the solid sort of thing a man trusts.

The New Lectionary and the 1940 Hymnal show off to their best advantage in this arrangement. Although only a "medium size" book, the paper is such that the type is as legible as that in the large Prayer Book.

Harper has always put out good solid stuff and this maintains the same standard.

EDWARD N. WEST.

Spiritual First-Aid

PERSONAL CRISIS. By Carl Heath Kopf. Macmillan. \$2.00.

According to the fly-leaf this book is intended as a sort of spiritual first aid handbook. If you find yourself in a spiritual crisis you can turn to the appropriate chapter for solution of your difficulties. There is nothing that one would desire to condemn about this book, but on the other hand there is very little that rises above a very average level. The plan of the book was good and the various chapter headings indicate subjects that should have proved more interesting than they did. The chief trouble seems to be that the book is obvious. The reader can tell all that is to follow through a reading of one sentence in each page. The needs of people today are better met by helpful instruction than by platitudes.

As we have said the general plan was a good one. The author begins his book with the subject "On Being Born" (which is incidentally the best chapter in the book) and ends with the crisis of death. In between are chapters dealing with the

need of religious experience in adolescence, the crisis of vocation, of marriage, of failure, and success. Then the plan of the book is interrupted by a discussion of sin and salvation and of war and peace, to be followed by the last two chapters on sickness and death. The sections on war and peace do not fit in well with the general plan of the book; it is for example rather disconcerting to go from a discussion of peace aims to a chapter that tells us that it is better to spend a day in bed now than a month in bed later on.

It is easy to be critical, and there is much that is good and true about the book, but the presentation is mostly unoriginal even to the familiar clichés of a former era. I cannot but be convinced from a very limited experience that one does not get very far asking people if they are saved; it is far better to give them a decent form of self examination. The table of suggested reading in the back will prove of more value to the reader than the book itself.

NORMAN L. FOOTE.

Lutheran Sermons

VICTIM OR VICTOR. Sermons for Pre-Lenten and Lenten Seasons. Edited by Paul Zeller Strodach. The Muhlenberg Press, Philadelphia. Pp. x+210. \$2.00.

VOICES OF THE PASSION. By O. P. Kretzmann and A. C. Oldsen. Ernst Kaufmann, Inc., New York. Pp. 127. \$1.50.

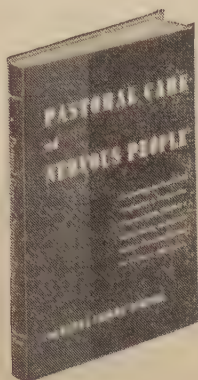
Lutherans evidently love sermons along with their reading diet, and little wonder if they get a fare of such fine printed preaching as comes from these two pre-Lenten, Lenten, and Good Friday collections I have just read.

The first is the fifth book in the annual series of sermons covering all the pre-Lenten and Lenten Sundays, as well as Ash Wednesday and the days of Holy Week, concluding with Easter itself. Here is a collection prepared by various Lutheran clergy, none of whom wrote in the series of last year, save Dr. Paul Sherer, author of the *Yale Lectures on Preaching, 1944*. This volume includes, in addition to the Good Friday sermon, a series of "Seven Words from the Cross" by Louis A. Sittler.

Quite consistently the homiletical art in all the contributions to this volume is very high indeed. The book serves well its purpose of Lenten inspiration.

Voices of the Passion has specifically a Good Friday purpose. The book is divided between the series of personal declarations by the various characters in the Passion, not including our Lord, and another series which is the Seven Last Words. This Pulpit Book Club for February is the work of the president of Valparaiso University, Dr. Kretzmann, and of the pastor of the Immanuel Lutheran Church in the same town, Dr. Oldsen. The first series is especially effective as a device for making Judas, Peter, John, Caiaphas, the Centurion, Pilate, Dismas, and the others stand out vividly for our admonition in 1945. This rather difficult technique is very well handled. St. Paul gives the Easter declaration as the conclusion of

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States and Disorders of Anticipation; Dissociative Dismnesia; Substitutive Phenomena; Hypochondriasis; Obsessive-Compulsive-Ruminative Tension States; Special Psychoneurotic Conditions; Special Therapeutic Procedures; Index.

This Means of Grace

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Rector, Gethsemane Church,
Minneapolis, Minn.

Here is a series of meditations on the Holy Communion, deeply spiritual, full of sound teaching, that will be most helpful to both clergy and laity.

If, as the author says, "all of the earnest desires of our own hearts and of the common heart of humanity find expression in this service" then we ought to know as much about this service as possible.

This Means of Grace is admirably suited for reading during Lent. Clergymen will do well to use this book in preparing young people and adults to make their communions.

The commentary on the various parts of this service is not deep or heavy reading. A tremendous amount of knowledge is outpoured on such sections as the Kyrie, Creed, Offertory Sentences, General Confession, Comfortable Words, Consecration Prayer, Gloria in Excelsis, and Benediction.

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And Was Crucified

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By FRANK DAMROSCH, JR., Rector

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For the Clergy these meditations will be a real *find* for preaching purposes. For the Laity, these meditations are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

In the Introduction the author says: "If we try to empty ourselves of all self-centeredness, if we concentrate all our will, and our feeling upon loving the Jesus whose sufferings we are beholding, as we hear the Seven Words there may well come to each of us some special blessing, some particular message, which will seem as though it were spoken especially for us. And in truth it is."

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By R. S. K. SEELEY, D.D.

Dean of Ontario, Provost of Trinity College

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CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

"... people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood."—*Daniel Jenkins.*

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Why Go To Church?

By

DAVID K. MONTGOMERY

Rector St. Peter's Church,
Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."



"Many people," says the author, "lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives." You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, \$2.25

the first series. The Seven Last Words in the second part are individually very short, ideal for achieving their purpose in a chance reading of the book. This volume, no less than the first, displays the high order of Lutheran preaching. The sermons in both volumes are Biblical, evangelical, contemporary, practical . . . anything but dry or trite. Despite the lack of certain emphasis which most Anglican clerical and lay readers are used to in preachers of their own Church, this ought to find a genuinely approving Anglican audience.

F. H. O. BOWMAN.

Our Lord's Life

BEHOLD THE MAN. Edited by Ralph Woods. Macmillan. \$3.00.

From the standpoint of content, it is quite impossible to review almost 400 selections contained in this single volume. *Behold the Man* is a collection of short, often pointed, sketches of some phase of our Lord's life, character, or work. The authors of these random pieces range from infidels to saints and the quality of the writing varies with the quality of the author.

Eight general divisions deal with our Lord as Man, God, Teacher, Redeemer, Leader, Messiah, Reformer, and Prophet. Among the authors writing in these respective categories one will find such notable people as St. Augustine, Phillips

Brooks, John LaFarge, Francis Thompson, Sigrid Undset, C. S. Lewis, and Reinhold Niebuhr.

On the other hand the reader will also find things written by persons with a most limited knowledge and regard for the person of our Lord, such as Robert Ingersoll, Irvin S. Cobb, and Annie Besant.

A jacket blurb heralds this book as being "particularly useful to ministers in preparing their sermons." Personally, this reviewer takes a dim view of dilettantism in theological reading. Instead of snippings and clippings intended to please everyone, we might all profit by finding more solid, well thought out monographs on our book-sellers' shelves.

FREDERICK B. MULLER.

The Story of Notre Dame

THE BIOGRAPHY OF A CATHEDRAL. By Robert Gordon Anderson. Longmans, Green and Company, New York. Pp. 496. \$4.00.

This swiftly running biography of the Cathedral of Notre Dame, in Paris, is the work of a man who obviously knows every stone in Paris, and loves each one. Starting with pre-Christian times he introduces all of the contributing factors which made up "the fulness of time." The style of writing is gripping, and the use of solid common English, most refreshing. Exactly like the Book of Revelations, this book should be read rapidly and as con-

tinuously as possible. In almost, "ne-commentator style," he unfolds the tremendous historical events which give background and meaning to the Cathedral. The great figures of early Christian days, of the Dark Ages, and of Medieval times walk on the stage, speak authentically, act their parts, and move on; Augustus, Gregory, Peter the Hermit, and St. Louis immediately become people you have always wanted to know better. Anderson caught up in the pulsing excitement of medieval spirit, and although scrupulous in avoiding causes of offense, he nevertheless recognizes the fantastic contrast which existed in a growing city of that time. The author is at no time confused by aesthetics and symbolism; he knows well that architecture and plan grew out of necessity, not out of preconceived notions of religious meaning.

The careful student will be disturbed at the ease with which the author indulges in anachronisms; for example, attributes the addition of the pallium, episcopal attire, to Gregory the Great in the sixth century; whereas "the Fra Panis" fresco, in the Catacomb of Priscilla, shows the bishop vested in tunic and pallium, and this fresco dates from the second century. There is an imaginative reference to "a large papal ring" sending "sparkles like pentecostal flames," this ring was given to the pope in 1163; the difficulty is that the first definite mention of a papal ring occurs in a letter of Clement IV, in 1265, and the papal ring ever sparkled, since it was made



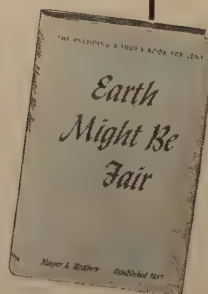
The Presiding Bishop's Book for Lent

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plain gold engraved with the reigning emperor's signet. There are occasional bits of accuracy which only an ecclesiastical or would recognize—cardinals . . . are none of the familiar red velvet socks." There is no reference to the rights Templar, which is amazing. These criticisms seem unkind toward the author of a splendid book. They are added to point out to the thoughtful reader that this vivid biography is good imaginative writing, rather than a gloss of facts about architecture, liturgy, ceremonial. Taken as it is intended, it is a stunning book, and one eminently worth reading.

EDWARD N. WEST.

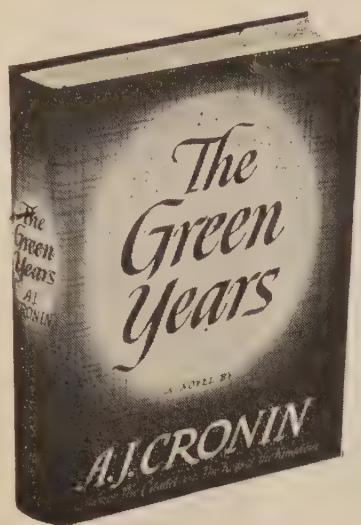
Crisis Interpreted

DOM AND RESURRECTION. By Joseph L. Hromádka, with an Introduction by John A. Mackay. Richmond: Madrus House. Pp. 122. \$2.00.

This is a book which should be required reading for all the blithe planners for a tidily-arranged postwar world; and even more for those Americans who hope that the present troubles will soon be over and that life may then continue much as it always has. We are the survivors of a day of judgment in which the world of 19th century liberal man has come down in ruins, and still more his own optimistic estimate of himself. Professor Hromádka, a distinguished Czech theologian now at Princeton, is peculiarly fitted to interpret this crisis because of his double position in the west European and the Slavic worlds. The real problem of our victory is not, how shall we devise the peace, but, can there be a rebirth of the European soul, which failed after 1918? And let us not pretend that America is in a basically different position on this point; those who remember the 1920's in this country are aware that it is not.

The doom of self-confident man is then traced as Dostoyevski saw it in advance, and as Hromádka's great countryman, President Masaryk, analyzed it in its earlier stages. (I note in passing the sound judgment of Masaryk as to why Dostoyevski falls short of a satisfactory Christian interpretation, pp. 77-78). Where shall we look for the message of resurrection? Hromádka has found it in the Theology of Crisis as proclaimed by Karl Barth; when man fails, and not until he fails, that he fails, God intervenes. We may see his hand in the struggle of the nations; and more essentially, the divine word speaks to us. This chapter is an able summary of what the crisis theology is doing today—Hromádka notes its increasing interest in the historic Christian witnesses of the past, but I think underestimates the abstraction from political and social interests of its early years. But he would want to add that the word of God does not call for study but for decision.

Though small (and seeming smaller because of our present paper-saving) this book is important. One would like to see Hromádka carry further his dealing with the life of the other movements of thought in life to which he refers. He weakens some of his own points by a superficial



Dr. A. J. CRONIN'S

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understanding of Freudian and related psychologies—suicide, for instance, which Masaryk saw as a typical expression of modern man's loss of nerve, is not so much a failure of the will to live as a despairing perversion of the will to power. Hromádka desires political coöperation with Russian communism, combined with criticism of its view of man, which approaches in some ways to that of Dostoyevski's Grand Inquisitor (happiness before responsibility); this calls for more treatment, but perhaps not during a war. But most of all I should like to see Hromádka come to terms with Catholicism, which also calls for a total decision. Textbook Catholicism, Anglican or Roman, has lacked the dimension of depth which the true understanding of God or man requires. In this respect Hromádka has much to teach us. But true Catholicism never fell into the simple optimism of the liberal—as Hromádka notes "Pope Pius X, wrestling in the years of 1907-1910 with Catholic modernism, was ahead of the main body of Protestant theology" (p. 87).

Similarly it may now escape one-sided reactions against liberalism. But one must remember that for a Czech Catholicism means either Eastern Orthodoxy with its national limitations, or Roman Catholicism with its authoritarian political associations. Modern Anglicans, I fear, are too timid in saying that our principle of free Catholicism is, if true, universally valid.

I hope I have indicated sufficiently that Professor Hromádka says many things which the readers of *THE LIVING CHURCH* ought to hear, and to which I believe that we can provide a needed supplement. Let me add that he has happily mastered a clear and vigorous English style; though someone ought to tell him that the word "challenge," though it may be new to him, is shopworn for many.

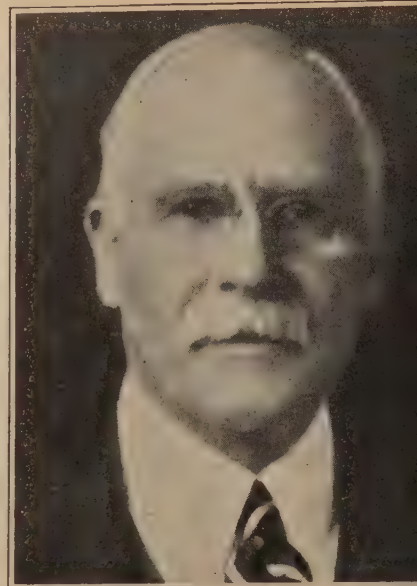
E. R. HARDY, JR.

Dr. Brown's Last Theological Book

HOW TO THINK OF CHRIST. By William Adams Brown. Scribners. Pp. xxii+305. \$3.00.

Fortunately, the death of William Adams Brown did not rob us of two of his most important books, this one and the forthcoming *History of the Ecumenical Movement*. Walter Marshall Horton and Henry Pitney Van Dusen have seen the manuscript through the press, and it is here in time to be one of the notable books for Lenten reading in 1945.

Dr. Brown felt that the Christ of the theologians has not been the Christ of the pew, and in this book he has attempted to bring the two together in language acceptable to the layman. The major portion of the book is a survey of the many types of answers to the old, old question which Jesus put to Peter, "Who do you say that I am?" And the answer, says Dr. Brown, cannot be in terms of intellect alone, or authority alone, or of imagination, will, and heart alone. He traces the many answers in terms of intellect: theologians, philosophers, and historians; and in terms of reason plus authority: church, lawyers, clergy, and soldiers; and in terms of



DR. WILLIAM ADAMS BROWN

imagination, will, and heart: Christ within and beyond the churches, artists, principles, saints. Only then is he willing to say how we are to think of Christ today.

There are many things about Christ that we do not need to know, and concerned with these problems is what has led many astray. But we do "need to know" what kind of man was the original of our portrait our Gospels present, this Jesus whom men called the Christ. We need to know what place He ought to have in our lives and in the life of the society of which we are part. We need to know that Jesus was true man just as we are men, that when He bids us follow Him He knows by His own experience what is kind of life to which He summons. We need to know that He is one who has the right to command our allegiance because in His own character, He sets the model that we ought to follow. We need to know whether His disciples were right when they recognized Him as God's chosen Messiah, the One who is to bring salvation not only to selected individuals but to society as a whole. We need to know whether He was right when He sent forth His disciples to win the world to His allegiance and whether this is a commission which is still valid for us. Above all we need to know whether the churches have been right when they have told us that by the lips of this brother man God Himself was speaking to us, in the life of this brother man God was drawn near to us, that in fellowship with this brother man we may have communion with very God of very God. These are some of the things about Christ that we need to know, and never more than today" (pp. 262-3).

Everything is here in this book. There is little technical discussion of creation, atonement, incarnation, and the Trinity, but it is all here, as the above illustrations show. It is just because these doctrines are not charted and doctored to the taste of professionals, that this book will be especially rewarding to amateurs. And the Religious Book Club selection has so

eg of the flavor of the mellowness and
ilness which comes only with the rich
periences derived from old age. It is
ible that Dr. Brown's last book in
ology will be considered his greatest.
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ine S. and J. Lane Miller. Harpers.
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a priest approaches all compendia of
anical information with misgivings;
ular information is often a collection
bits of popular misinformation. This
ok is both popular in style and superbly
ormed in matter.

The Millers have been in Palestine
nt times, and on one visit spent four
rs in careful research. They have con-
red every known authority, and the
iography on each subject is staggering.
e book's 493 pages contain everything
"jacket" promises: "100 full pages of
strations, 1,694 subjects in 22 sections,
" The book, however, is much better
n that—it is beautifully written.

Obviously, the Millers know human
ngs as well as archaeology and Bible
t. The subjects they cover are the
ngs people want to know. Agriculture,
mals, apparel, arts and crafts, business
nsactions, flowers, jewelry, worship,
l such like. They treat the Bible as "a
crete, picture-filled book." Their Bib-
l criticism is conservative, but for-
ately is interested solely in exploring,
her than proving or disproving.

An example of the sort of thing which
good for both the parson and his flock:
orous limestone under Palestine top-
l allows heavy rains to filter through,
that earth is right for final stages of
owth. From underground water-courses
isture trickles into wadies, or old
eam beds, which in summer are torrid
hways of burning rocks, lined with
p-rose oleanders. Moses' knowledge of
watery secrets of limestone is reflected
the Rephidim 'rock-smiting' story (Ex.
1-7). He knew that if he gave the
k a vigorous blow, the front surface
uld fall away and water would pour
m the limestone 'filter.' He struck. And
thirsty people drank to their refresh-
e. Major Jarvis, one-time governor of
ai, confirms the rock-smiting tech-
ue."

Church school teachers, clergymen, and
h pious and impious laymen, will profit
ch from the book and enjoy the
cess. Certainly every parish library
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ogetics for the Ordinary Man," but it
much better than most of its ilk. The
hapters were given originally in a
rman prison camp by an English padre,
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ops with widely different backgrounds
l training. The author knows the

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especially fine. With additional material on the Sacraments, this book will make first-rate text for adult confirmation classes and study groups. The clergy must keep a copy or two on the shelf to "look up" (quotation marks experiential) to those who can't, don't or won't believe.

JOHN HIGGINSON

DIOCESAN

VIRGINIA

Bishop Tucker Designated

"Outstanding Virginian of Year"

The Presiding Bishop was presented a silver medallion of honor, designating him the "outstanding Virginian of the year," by the Virginians of Maryland, Inc., at the group's 18th annual banquet in Baltimore, January 19th.

The award, made annually by the society to an outstanding individual born in Virginia, was presented to Bishop Tucker by Col. Thomas Branch McAdams, a former president of the Virginians of Maryland.

Guest speaker at the meeting, which was attended by more than 200 members and guests, was Bishop Powell of Maryland. The Rev. Richard H. Baker, retiring president of the organization and rector of the Church of the Redeemer, Baltimore, presided and introduced E. Marshall Newton, jr., president for 1945.

Guests at the meeting included Joshua Miles, president of the Eastern Shore Society of Baltimore; Dr. Amos Hutchins, vice-president of the Southern Maryland Society, and Mrs. John D. Steele, president of the Virginia Women of Maryland.

NEW YORK

Church of Resurrection

Entirely Free of Debt

The Church of the Resurrection, New York City, is now, for the first time since the foundation of the parish in 1863, entirely free of debt, the rector, the Rev. Gordon B. Wadhams, has announced.

The congregation is justly proud of this accomplishment. In 1936, when Fr. Wadhams came to be rector, the mortgage debt was \$33,000. During the past eight years, the members of the parish have reduced the debt to \$19,000. At the same time, the parish regularly year by year, through this same period, met its quota for missions, an obligation written into the parish budget by the vestry.

Now, through a generous legacy left to the church by Mrs. George H. Smith, a devoted parishioner, the balance of the debt has been paid. In the spring, the long-awaited consecration of the church will take place.

So large was Mrs. Smith's legacy that sufficient balance will be left, after completing the payment of the debt, to add to the beauty of the interior of the church

and to the usefulness of the parish house. The Church of the Resurrection is noted for the fineness of its services. Among its artists, it is known also for its unity of mood. A well-known artist has declared that it is the most beautiful modern church known to him.

Canon Bridgeman On Trinity Service

The Rev. Dr. Charles Thorley Bridgeman has been appointed to the staff of Trinity Church, New York City. Trinity rector of Trinity parish, the Rev. Frederic S. Fleming, has announced that Dr. Bridgeman will have two special assignments: keeping in touch, through personal calls, with all those who regard Trinity as their parish church; and serving as the priest-at-the-door of Trinity Church. It is the custom of Trinity to have a priest in the narthex every day, certain hours, to see any persons who may come for help or counsel.

The Rev. Dr. H. Henry Spoer has been transferred from Trinity Church to St. Paul's Chapel. He will carry on the same ministry he fulfilled at Trinity.

Series of Forums Planned

At St. Thomas'

A series of forums is being organized at St. Thomas' Church, New York, on the general subject of "Spiritual Issues in the War and the Peace." Under the leadership of the Rev. Sturgis Lee Ridenour, assistant minister, and the forum group of younger people of the parish, the first of the monthly programs will be held February 11th. The speaker will make his address at the regular Evensong service, in place of the sermon and the forum group will then meet in the parish house for off-the-record discussion. Sir George Campbell, British minister in Washington, will open the series on February 18. He will be followed by equally prominent men in the affairs of the world today. The Rev. Roeliff H. Brooks is rector of St. Thomas'.

Dr. E. H. Schlueter Retires,

Dr. L. R. Lewis to Be New Vicar

The retirement of the Rev. Dr. Edward H. Schlueter after 35 years as vicar of St. Luke's Chapel, Trinity parish, New York, has been announced by the Rev. Dr. Frederic S. Fleming, rector. His successor will be the Rev. Dr. Leices Crosby Lewis, who will become the new vicar on May 1st. Dr. Lewis, rector

Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, since 1932, resigned to become the vicar of St. Luke's chapel which was the church home of his childhood.

Dr. Schlueter will continue his connection with the Community of St. Mary, as chaplain general of the sisterhood. He also conducts retreats and quiet days for other religious orders.

James' Church Has 50th Anniversary

St. James' Church New York City, celebrated its 135th anniversary on January 21st. Bishop Bennett, Suffragan of Rhode Island, was the preacher at the afternoon service, when more than 30 parish organizations took part in a traditional guild procession. The Church of the Holy Trinity, daughter church of St. James', joined in the celebration and the choir of the churches provided notable music. The rector, the Rev. Dr. Horace W. B. Donegan, preached at the morning service and officiated at the guild service.

A parish dinner was held January 25th, at which Bishop Gilbert, Suffragan of New York, was the guest speaker. Other speakers were John Mason Brown, representing the congregation, and George E. Roosevelt, representing the vestry. The church was filled for the two great services and all the reservations were taken for the festival dinner.

MASSACHUSETTS

Annisquan Church May Become Episcopal for Minister

To keep the Rev. Morris R. Robinson with them, members of the Annisquan (Mass.) Village Church, which is made up of several Protestant denominations, have sent a committee to Bishop Sherrill to request that their minister be left as rector of the Village Church to conduct Episcopal services. The Rev. Mr. Robin-

son's resignation from the Universal Fellowship became effective January 7th.

This isn't the first time the people of Annisquan have faced the same dilemma, for 123 years ago "Father" Leonard, pastor of the same church, which was then an Orthodox (Congregational) church, announced that he had "accepted the doctrine of universal salvation."

The present church was built in 1830, but a church has been on the same site for over 200 years.

MASSACHUSETTS

Church Service League Holds 25th Annual Meeting

The Massachusetts Church Service League was world conscious in subject at its 25th annual meeting on January 17th with sessions for men and women, a mass meeting for both, and a youth rally, held in the Cathedral Church of St. Paul and New England Mutual Hall, Boston. A service of Holy Communion began the day, second only in importance to the annual convention of the diocese.

The morning conference for clergy and laymen was led by Prof. Carl J. Friedrich, director of Harvard University's School of Overseas Administration, whose talk on "The Church and the Postwar World" treated of the sympathetic coöperation of this country and Russia as a basis for lasting peace, of the rights of the Zionists, and of the necessity for a Christian attitude toward Japan even as we have one for Germany, realizing that the Japanese as a people are living under what is analogous to the former czarist regime of Russia.

WOMAN'S AUXILIARY

The women held their 67th annual meeting of the Woman's Auxiliary in the morning when Mrs. John E. Hill of Philadelphia, a member of National Council, gave an address calling upon the women to emulate Queen Esther and save not the Kingdom of Israel but the world, as they realized that the world will be in 100 years what we make of it now, in this great and terrible time. She pointed out that we are no more than 42 air hours from any point of this globe where all are children of a common Father; that among the problems to be solved is that of setting the patterns for the finding of God for the men who will come back to us and whom we sent into the battle with so little knowledge of God and how to pray. She listed the problems of racial antagonisms, of economics, and of the migrant populations which have lost the sense of security and contribute so greatly to the world-wide problem of delinquency.

Miss Elise G. Dexter, reelected president of the Auxiliary, announced that, with the approval of the Bishop and on account of the expanding work, a paid executive secretary has been secured in Mrs. Harold C. Hart of Wellesley Hills. This is the first diocese to put such a new set-up into practice. Miss Laura Revere Little, chairman of the Supply Bureau distributing the missionary work allotments to parish groups, reported a total valuation of \$10,638 in supplies distribut-

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Your Rector's Salary

The last five years have been marked by the greatest surge up-and-up in things financial that this country has ever seen. All the splurge and whirl of that other financial orgy of 1915 to 1929 has been completely outdone and snowed under by the one we're now passing through, and the bloom-in' thing will really last well into from five to six years after the war closes, for the need for world replacements will be terrific.

Many personal incomes have leaped in increase, many businesses have pyramided, defense workers' salaries have been almost princely in comparison with similar work before the war. Even our parishes have been comparatively on Easy Street. BUT, in all of this, with every other thing on the increase, and with the cost of living simply out of sight, what has been done about your parish priest's salary, eh? Has it been raised even in proportion to the mounting costs of living? We trow not! Rather, we fear that not more than 10% (if that many) of all our churches have either raised their priests' salaries, or even thought of it.

If you think we are wrong, just tell your Parish Treasurer to write in and tell us that YOUR Parish has raised your priest's salary at least \$200.00 per year (four dollars per week!) or more, and we will be glad to have one of our girls here run a tabulation of all the increased salaries reported from amongst all our approximate 7600 parishes and missions, and give you the results in due time. Of course, you're going to come back at us instantly and say, "How can a poor little country mission raise its priest's salary?" Then, we will back-serve: "Simple enough. Put more money into your Diocesan Missionary quotas, and our Bishops will only be too glad to see that their too-often forgotten Diocesan Missionary priests can have TWO shirts per year instead of last year's having to tide them over this year."

Any way you turn, if you haven't done something about this miserable business of letting your parish priest and his family sweat through this mess financially, then we hope you become so utterly uncomfortable about the goodies which you're now wallowing in, that they'll begin to taste bitter in your mouth. It is identical with letting Our Blessed Lord take our leavings, while we revel about in the midst of plenty. Jesus walks our streets in the shoes of His priests.

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DIOCESAN

ed, and a total of 20,259 articles planned and cut at the bureau, including 13,771 items for the Red Cross.

Bishop Sherrill introduced Reuben L. Lurie, former chairman of the Massachusetts parole board, and Dr. Miriam Van Waters, superintendent of the Reformatory for Women at Framingham, at the afternoon session for men and women. Under the title, "The Church and the Community," both helped to dispel the apathy and ignorance with which the average person regards the large segment of men and women in prison. Mr. Lurie in particular, with his frank arraignment of penal institutions in the state, with exception of the Women's Reformatory at Framingham and the Prison Colony at Norfolk, which are models of their kind, attacked a matter under fire from reformers for years.

The brief business session returned to office Frederick W. Holmes of Dedham, head of the Men's Division, and Miss Elise G. Dexter, for the Women's Division, in addition to the following members-at-large of the Central Council: Mrs. Edgar W. Anderson of Watertown; Miss Gertrude Baker, Boston; Gustave Carstein, Cambridge; Mrs. Thomas R. Goethals, Brookline; Mrs. Lawrence H. Hansel, Chestnut Hill; Mrs. Harold C. Hart, Wellesley Hills; Herbert F. Jenkins, Brookline; Herbert W. Lund, Melrose. Charles E. Billings of Boston is secretary.

The young people, with Bishop Sherrill presiding, opened their rally with supper and heard the Rev. Richard G. Preston of Worcester as speaker. In spite of having been preceded by a blizzard and heavy snowfalls, there was large and representative attendance at all sessions of the day.

MINNESOTA

Diocese Buys Property For Student Center

Property known as 313-317 17th Avenue S.E., just adjacent to the university campus of Minneapolis, has been purchased by the diocese of Minnesota as a center for work among Episcopal students. The two large residences as they now stand will be used for the duration but plans are being made to erect a chapel and student center at a cost of approximately \$85,000 as soon as possible.

Work among Episcopal students has formerly centered at Holy Trinity Church, some distance from the campus, under the direction of the Rev. Lloyd W. Clarke, student chaplain and rector of Holy Trinity parish.

MARYLAND

Stewart Cushman Speaks to Diocesan Convention

"The job of the Church is to strengthen its position both at home and abroad in order to be of the greatest service in the readjustment that comes with peace," said Stewart A. Cushman of Chicago, at the

Maryland diocesan convention, held January 23d and 24th. Mr. Cushman, presenting the budget of the national Church, emphasized that "only parishes that believe in missions make a diocese grow." Mr. Cushman served on the Committee on Program and Budget at last General Convention.

The Rev. James W. F. Carman, provincial representative of rural work, stressed the importance of promotion of publicity of the Church's program, especially through the medium of radio.

Bishop Washburn of Newark spoke of the Church Pension Fund, and the Rev. Charles T. Warner commended the work of the Bishop Payne Divinity School.

The convention opened with a dinner in the great hall of the Church of the Michael and All Angels, Baltimore, with over 300 men and women present. Choral Evensong was sung in the church, at which Bishop Powell delivered his annual convention address. Next morning, the convention convened in Emma Church, while the session of the Women's Auxiliary met in Grace and St. Peter's Church. A joint session was held in the afternoon.

ELECTIONS: Standing committee: The Messrs. H. L. Doll, D. F. Fenn, P. J. Jones, R. T. Loring; Messrs. W. C. Chesnut, H. Brune, T. F. Cadwalader, J. A. Latane. Deputies to provincial synod: the Rev. Messrs. C. H. W. C. Roberts, J. W. Tuton, D. C. W. Messrs. A. Wyatt, M. S. Griffith, J. H. C. A. Girdwood. Executive council: the Rev. M. R. H. Baker, W. A. McClenthen; Messrs. G. Denmead, F. A. Savage.

LOS ANGELES

Canadian Archbishop Is Principal Speaker at Convention

"The Church continues her work from age to age, in peace and war." With these words the Archbishop of Toronto, Primate of All Canada, the Most Reverend Derwyn Trevor Owen, opened the annual convention of the diocese of Los Angeles held in St. Paul's Cathedral, January 24th. Addressing clergy and delegates from 143 churches of the diocese, he dramatized the unity of Christians of America and the British Commonwealth of Nations.

The convention also heard talks by Bishop Stevens of Los Angeles; Bishop Gooden, Suffragan of Los Angeles; Rev. Kenneth W. Mann, new executive secretary for youth work; Dr. D. W. L. fever of the University of Southern California; and the Rev. James K. Frid, director of Cathedral Films.

During the business session a resolution was adopted stating that "... now the army has removed the ban, we come the Japanese back to the Pacific Coast as they see fit to come and we do all we can to make their return home and their reception friendly."

A highlight of the afternoon program was the dedication of Trailer Chapel No. 2, to be called St. Christopher's Trailer Chapel. The Rev. Charles C. will be in charge of this chapel.

At the anniversary dinner, held the preceding night at the Ambassador Hotel,

Bishop Owen paid high tribute to Bishop Stevens, who is observing his 25th anniversary with the diocese.

LECTIONS: The Rev. T. R. Marshall of Po- was elected to the provincial board of social ce and W. A. Monten was elected director ne Good Samaritan Hospital. Lay delegates ne synod of the province of the Pacific: S. E. bs, W. J. Currer, jr., G. G. Entz, R. F. ay. Lay members of the standing committee: M. Gair, W. M. Hammond, W. A. Holt, A. A. Monten. Lay members for the executive cil: G. T. Bagnall, W. J. Currer, jr., C. M. W. A. Holt, W. A. Monten. Clerical mem- of the standing committee: Very Rev. F. Eric Rev. Messrs. S. C. Clark, G. Davidson, Prince. Clerical membership on the executive cil: Rev. Messrs. C. R. Barnes, G. W. Bar- W. E. Craig, G. Davidson; Very Rev. F. E. Clerical delegates to the synod of the prov- Rev. Messrs. P. G. M. Austin, W. D. vn, W. Cowans, W. E. Craig, jr.

UTAH

Cathedral Memorial Service

for Japanese-American Soldier

Recently at St. Mark's Cathedral, Salt ce City, Utah, a memorial service was l for a confirmed member of the urch, Pfc. Masao Shigemura, who was member of the 442d Infantry, composed gely of Japanese-Americans, which ued the "Lost Battalion" in Europe. e service was held by the Rev. Frs. eph M. Kitagawa of the Relocation ater at Hunt, Idaho, and Kenneth W. kaajo of Utah, assisted by the Very Rev. rald G. Gardner, dean of the Cathed- l.

NEBRASKA

Anonymous Gift of War Bonds

Christ Church parish, Beatrice, Neb., ently received a gift of \$675 in War ds from an anonymous donor. An- nouncement of the gift was made by the tor, the Rev. Joseph P. Hollifield, on uary 24th at the annual parish meet- . The bonds are to be held until after turity and the proceeds then used in special fund for property maintenance l improvement.

FOND DU LAC

Cathedral Burns

Sanery Mortgage

On January 14th, in the presence of a ge and happy congregation, the mort- ge of the deanery of St. Paul's Cathed- l, Fond du Lac, Wis., was burned to accompaniment of a lustily sung Dox- gy.

At the close of the Choral Eucharist in place of the customary sermon, an Sabin voiced his appreciation of the erous help given by more than 200 con- utors who over the past two years had uced the mortgage on the deanery from \$500 to \$650 and at the same time had tributed nearly \$1,500 additional for im- mediate repairs to the Cathedral per- ty.

am E. Vandervort, parish treasurer, s called upon to thank, in the name of

the chapter, the anonymous donor who so thoughtfully provided the final gift which paid the balance of the mortgage in full.

Members of the chapter accompanied the dean and the treasurer into the sanctu- ary where Robert Jenks, secretary and treasurer of St. Francis Guild of Servers, held a large alms basin filled with water over which the mortgage was burned—a safety measure to assure that the burning of the mortgage would not mean the burn- ing down of the Cathedral.

Richard Smithers, president of St. Francis Guild, lighted a long taper from one of the altar candles and presented this "fire from the altar" to the dean who then ignited the legal paper held by the treas- urer.

The last shred of the mortgage burned out as the "Amen" was sung, and the dean then presented to Bishop Sturtevant by the hand of the treasurer the canceled note which attested the debt-free condition of the parish.

OKLAHOMA

Eighth Annual Convention

Donation of a 37-acre tract near Brit- ton, Okla., to the diocese of Oklahoma was announced at the eighth annual dio- cesan convention, held in Trinity Church, Tulsa, on January 16th to 18th. The tract was accepted as a gift from E. J. Miller of Oklahoma City, for use as a diocesan center, to be developed for conferences, retreats, schools, and young people's camps. An artificial lake, covering five acres, and several buildings are already on the property.

In his opening address, which followed the celebration of the Eucharist and breakfast, Bishop Casady paid tribute to the work of the laymen and laywomen of the diocese. A number of vacant missions are being supplied by able lay readers. The newly organized Diocesan Laymen, with Judge Clarence Mills, Oklahoma City, as president, has been responsible for an already vital movement of the lay- men within the Church.

The convention voted to purchase an annuity for Bishop and Mrs. Casady after his retirement in nine years.

A resolution approving "forward-look- ing actions of the governor and the legis- lature in the furtherance of the program relating to social welfare" was passed. The resolution urged continuation of ef- forts "to improve the social content of leg- islation in the realms of child welfare, education and public health." It was an- nounced that the diocesan Department of Christian Social Relations, under the leadership of Dr. R. W. Brauchli and the Rev. H. A. Guiley, has been largely responsible for the study of children's codes and laws now being conducted by the state legislature.

Guests of the convention were the Rev. Vine V. Deloria, Sioux Indian and priest of the Church, who told of experiences of Indians and Whites, and stressed the es- sential part of Christianity in bringing better understanding between the two people; and the Rev. Fred D. Tyner, newspaper sport columnist, and rector of



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ELECTIONS: Cathedral chapter, the Rev. Messrs. E. H. Eckel, G. H. Quarterman; Messrs. G. Briggs, C. D. Gotwals, C. Mills, C. W. Tomlinson, A. D. Cochran, B. McClelland, jr., Col. T. D. Harris. Judge J. B. Diggs was reelected chancellor, and A. D. Cochran, vice-chancellor. J. D. Hill was reelected to a four-year term as one of the Oklahoma Church trustees, who handle endowment funds of the diocese. Standing committee, the Rev. Messrs. A. S. Hock, J. A. Klein; Col. T. D. Harris, O. B. Lloyd. Examining chaplains, the Rev. Messrs. J. S. Ewing, V. R. Hatfield, E. M. Lindgren, E. H. Eckel. Registrar, Rev. A. S. Hock. Church music, Dr. M. Hopkins, Dr. A. Richardson, Mrs. Marie Hine, Mrs. A. H. Lee. Delegates to provincial synod, the Rev. Messrs. E. H. Eckel, G. H. Quarterman, P. R. Palmer, J. Mills, T. O. Moehle; Messrs. B. McClelland, jr., C. Mills, A. D. Cochran, J. E. Allison, T. D. Harris.

VERMONT

New Format for Diocesan Paper

Mountain Echo, diocesan journal of Vermont, published six times a year, is now edited by the Rev. Richard Lyman, rector of St. James' Church, Arlington. Fr. Lyman has made a revision of the format of *Mountain Echo* in order to give both news and teaching.

Each issue is divided into sections: Baptism, Confirmation, Marriage, Holy Orders, Holy Matrimony. The section begins with a brief paragraph about these sacraments and rites of the Church and the news of the diocese is put under each heading.

Diocesan Film Service

The Department of Religious Education of the diocese of Vermont has purchased a 16mm sound film projector which is available for loan to any parish in the diocese. Some films may be procured from the Fleming Art Museum of the University of Vermont in Burlington, Vt. The diocese owns a copy of the film *We, Too, Receive* and hopes in the future to buy other religious films. The Rev. J. Lynwood Smith, rector of Trinity Church, Shelburne, is the "diocesan keeper of the projector and films."

SOUTHERN VIRGINIA

St. Paul's, Newport News, Expands Use of Facilities

St. Paul's, Newport News, Va., is gradually expanding its policy of putting to full-time use its property and facilities, under the direction of the Rev. Theodore V. Morrison, rector.

The parish house, when not in use by the Sunday school, is open to servicemen and women, as many as 16,000 per month enjoying the home-like hospitality, provided by committees comprising some 200 women. The old rectory, next door to the parish house, has been completely renovated and equipped for a daily nursery for children of mothers working in essential war industries. Opening day, January 22d, found 26 children, ages 2 to 6, on hand for breakfast and lunch and to participate in

the program of recreation and pre-school training under a trained staff directed by a professional, full-time nursery expert. This project also serves as an experiment looking toward postwar plans to erect an education building to house not only Sunday school and youth activities, but also weekday kindergarten and after-school recreation and training for grammar and highschool students, with regular institutes to train teachers and workers.

WESTERN MICHIGAN

71st Annual Convention

★ Enthusiasm ran high at the 71st annual convention of the diocese of Western Michigan meeting in St. Mark's Cathedral January 16th and 17th when the delegates from the parishes made resolutions and promises for the year, showing an increase of nearly \$5,000. The actual increase in pledges is \$3,300 but several missions and parishes which had previously received financial aid from the diocese either reduced their requests or declared themselves independent, thus releasing about \$1,700 for new missionary work. St. Andrew's of Big Rapids, Trinity of Grand Ledge, and Grace Church of Traverse City are now entirely independent and the following made substantial cuts in their requests: St. James, Albion; St. Paul's, Dowagiac; St. Stephen's, Benton Harbor; St. John's, Ionia; and Philip's, Grand Rapids.

After this report and the adoption of a motion to increase the missionary pledge to the General Church \$1,000, making a quota for 1945, \$7,500, all of the delegates rose and sang the Doxology, led by Bishop Whittemore.

Another occasion for rejoicing was when a new mission, St. Michael's of All Angels' in Lee township, Allegan county, was admitted into union with the convention. The new mission is a project of the Town and Country Council, a division of the Field and Promotion Department, and is the result of the work of Rev. J. Ethan Allen, priest at All Saints Church, Saugatuck. William E. Combs, warden of the new mission, attended the convention.

CHURCH SCHOOLS

In his annual address Bishop Whittemore reviewed the progress which had been made during the year in the diocese and mentioned plans for enlarging missionary work. The emphasis in the Bishop's message, however, was on Church schools, which he said, had been more static for many years. He stated that while the responsibility for Church schools rests on the Bishop and the clergy, a certain share of the blame for this condition must be laid at the door of the National Division of Christian Education because of its lack of definite guidance especially in the realm of teaching materials.

The Rev. James Murchison Duncan of the Church of the Atonement, Chicago, one of the editors of the *St. James Review*, spoke on religious education, saying that no subject has had more dispute and

The Living Church

any person feels qualified to speak on the subject. Fr. Duncan gave excellent suggestions to the clergy, vestry, teachers and parents, and stressed the importance of the Church school of today, which he said, is the Church of tomorrow. At the close of Fr. Duncan's talk, Fr. Gordon B. Szaty, former priest at St. Paul's Church, who has been on leave for the past two years while serving in the Navy as chaplain, stated that in his work as chaplain, he appreciated the shortcomings of Church school teaching during the past years.

A resolution presented by the Rev. Wm. Reeves, jr., of St. Paul's, Muskegon, chairman of the diocesan Department of Christian Education, was passed by the convention, in which the diocese of West Michigan, after a three year study by the Department of Christian Education, votes the National Council to adopt the *James Series*, and petitions the National Council to consider the vital matter of having definite standards of education in our Church schools.

SALARY INCREASE

Another resolution which was passed unanimously was that each parish and mission be urged to take immediate steps to increase the salaries of the clergy in the diocese.

ELECTIONS: Executive council, the Rev. Messrs. V. Carey, D. M. Gury, and C. W. Brooks; C. H. Walker. Standing committee, Dean R. Higgins, the Rev. Messrs. D. V. Carey, G. Fowkes, and W. A. Simms; and N. A. G. y, B. B. Fallon, and C. C. Wells. Delegates to the provincial synod, the Rev. Messrs. J. E. en, L. V. Dowdell, W. W. Reed, R. K. Giffin; R. Slight, jr., B. B. Fallon, N. A. Lilly, C. C. lls.

EXICO

31st Annual Convocation

The two main issues of the 31st annual convocation of the missionary district of Mexico concerned advancement of missionary work in Mexico and education of the laity, with the aim of future self-support.

The convocation convened in the Cathedral of San Jose de Gracia, Mexico City, on January 19th to the 21st inclusive, under the leadership of the Rt. Rev. Efrain Salinas y Velasco. Two hundred persons, including clergy, delegates and visitors, heard the Bishop report a year of progress. At the opening Holy Communion Service Bishop Salinas acted as celebrant assisted by the Rev. Ruben Salinas of Nopala, and the Rev. José Flores of Guadalajara. The Rev. Samuel Céspedes of Tampico delivered the sermon.

The Rev. José Robredo, formerly in Ternavaca, was changed to priest in charge of San Juan Evangelista in San Pedro Mártir. Miss Vinita Smith succeeds Miss Hermelinda Reyes in the educational work of the Church.

After 50 years of untiring labor, the Rev. Samuel Salinas, of Nopala, eldest brother of the Bishop, retired from active work. He is 73 years old and in poor health.

The Woman's Auxiliary met concurrently at the Cathedral under the able

leadership of Mrs. Efrain Salinas. Their United Thank Offering, amounting to 300 pesos, showed a decided increase over last year's offering.

For the first time, in the history of the missionary district, delegates from all the Young People's Societies, of the different communions, held their first convention at the Cathedral.

ELECTIONS: Secretary of the convocation, Dean José F. Gómez; council of advise, Dean Gómez, Rev. Messrs. G. C. Wyatt, J. N. Robredo, and Messrs. W. Pensland, H. N. Branch and V. M. Salinas.

TEXAS

Annual Council Accedes to Bishop's Request for Coadjutor

The annual council of the diocese of Texas, meeting in Trinity Church, Houston, on January 23d and 24th, acceded to the request of Bishop Quin for a coadjutor and began preparations for obtaining the canonical consents and convening the special council.

A committee with the Rev. G. F. Cameron of Beaumont as the convenor, was appointed by Bishop Quin to receive nominations and present not more than ten names to the special council. Bishop Quin also asked for a committee to study the needs for a cathedral. The committee will report in 1946. At present Texas does not have a cathedral.

The Bishop Quin Foundation was formally established by canon as a diocesan institution. It has been made a continuing fund, with additions being received each year. Three-fourths of the fund is to be in the permanent account, out of which, however, shall be spent up to \$50,000 for a diocesan headquarters; the remainder is to be in a revolving fund. At the present time the whole fund amounts to approximately \$77,000.

The sum of \$5,000 from surpluses in the executive board budget was added to the reserve fund for returning chaplains. The reserve now totals \$15,000.

Highlights of the annual meeting of the Associated Women of the diocese was the presence of Mrs. Arthur Sherman, national secretary for the Woman's Auxiliary.

ELECTIONS: The officers and standing committee, reelected. New members on the executive board under the plan of rotation used in Texas: the Rev. Messrs. G. W. McKinney, W. L. Shannon, J. J. Harte; Messrs. G. C. Duncan, B. Duncan, H. A. Salisbury. Executive board: the Rev. R. A. Park, secretary; K. H. Sherman, reelected board treasurer; the Rev. R. R. Brown, Christian Education; the Rev. Mr. Shannon, Forward in Service; Mr. Salisbury, Christian Social Relations; the Rev. R. S. Watson, Promotion; the Rev. Mr. McKinney, Missions and Church Extension; B. Duncan, finance.

ALABAMA

114th Annual Convention Hears National Council Treasurer

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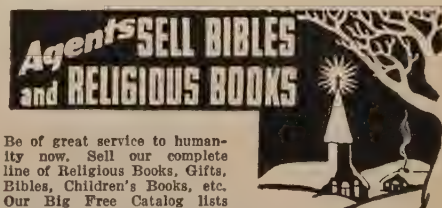
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Far East and the Southeast, according to Dr. Lewis B. Franklin, treasurer of the National Council, addressing the banquet of the 114th annual convention of the diocese of Alabama, meeting in Mobile, January 24th and 25th. St. John's was host parish.

The Dumbarton Oaks Proposals were approved in principle in a resolution which called upon all parishes and missions to study the schemes and the comments on them by the Federal Council and the Church.

The diocesan canons were amended to permit 18-year-olds to vote in parish meetings.

In a resolution presented by the Department of Christial Social Relations, and carried, congregations are urged to set up local interracial committees in coöperation with other groups.

A new convocation, Tennessee Valley, was set up, comprising the northern section of the diocese, formerly a part of the Birmingham convocation. For the first time in more than six years a new parish was admitted: the Church of the Nativity, Dothan, which has attained self-support.

For the first time in many years the acceptances of the parishes and missions for the Church's Program Fund were sufficient to cover the original budget, which included \$17,500 for National Council, \$1,000 more than the assigned quota. The increase was accepted in full, and since Dr. Lewis B. Franklin was present, the report was presented to him in person, by Algernon Blair, chairman of the diocesan finance department.

The committee on the state of the Church called attention to reduced Church school enrolments. Asking for lay consideration of the problem, and help toward the solution, it suggested two goals: "First, the maximum envelopment of the children of our Church and community in Church school programs; second, the integration of the Church school program with the program of the general Church to the end that they may be no more than two phases of one general program without distinction, lapses or interruptions between one and the other."

ELECTIONS. The standing committee was re-elected. New members of the executive council are: the Rev. Messrs. M. E. Seifert, G. R. Madson, T. Morgan, and Mr. R. Tomlinson. The Rev. W. S. Stoney was elected a trustee of the University of the South. Deputies to the provincial synod are: the Rev. Messrs. M. E. Seifert, R. Y. Marlow, R. J. Kendall, W. H. Marmion, J. L. Jenkins, C. W. Myrick; Messrs. J. D. Kennedy, D. Edwards, P. Y. Tate, O. M. Kilby, A. Blair, R. J. Williams. Alternates are: the Rev. Messrs. B. S. Eppes, W. B. Lee, J. D. C. Wilson, E. M. Chapman, Robb White, Jr., J. L. Oldham; Messrs. B. R. Showalter, A. M. Weems, W. M. Patterson, Robt. Tomlinson, W. G. Henderson, Warren Thele.

Woman's Auxiliary to Support Education Worker for Prison

The partial support of a religious education worker for one of the women's prisons in Alabama was voted at the annual meeting of the Woman's Auxiliary of the diocese of Alabama, meeting January 17th and 18th in the Church of the Advent, Birmingham, Ala. The worker is

being supported by an interdenominational arrangement.

No elections were held, and all reported indicated growth in work and in financial resources.

The Rev. James Stirling, college worker at the University of Florida, Gainesville, Fla., and provincial student secretary, addressed the dinner meeting on January 18th, pointing out the opportunities in the mission field afforded by colleges.

Record Payments

A record was established in 1944 in the diocese of Alabama for payments for the Church's program. When the books were closed January 15th every parish had its acceptance in full, only one organization and only one mission station failed to pay in full; and many congregations had overpaid generously.

NEBRASKA

Victory Shrine of Christ the King

Christ Church, Beatrice, Neb., has recently been able to convert an unused transept of the church into a beautiful side chapel. An altar, a large crucifix, Christ the King, and other furnishings were presented to the parish by Frances Knapp in memory of her father and mother and of her cousin, George Clair Preston. Dr. Knapp's father was former junior warden of the parish.

The transept chapel is to be dedicated at the Bishop's annual visitation on January 13th as the Victory Shrine of Christ the King and is now being used as a place of special intercession for victory and for the members of the armed forces. Inside the communion rail is a framed list of the 52 members of the parish who served in the armed forces and the names of three members who have been killed in action. Beneath the honor roll is a velvet light stand containing red, white, and votive glasses. There is also a wrought iron votive light standard in which a single large candle burns constantly to represent the prayers of the whole parish for the armed forces.

A 10-foot dossal of red velour hangs above the altar and on this dossal is a beautifully polychromed crucifix of Christ the King, hand carved in oak. The altar credence table, and rail are also of hand carved oak with a dark walnut finish. Other furnishings given by Dr. Knapp to the shrine include linens, a lace for the brass altar vases, a sanctus bell, an American Edition of the Anglican Missal, altar cards, and kneeling pads.

The outside doors of the shrine are locked at all times so that people of all faiths may have access to it. The shrine is furnished with prayer books, Bible prayer cards, and other devotional aids. An intercession box is provided and names placed in the box are read during the intercessions of the congregation which are lead by the rector 15 minutes before the late Eucharist every Sunday. The shrine altar will be used for some of the daily Eucharists after its consecration.

The shrine was planned by the rector, the Rev. Joseph P. Hollifield.

SEMINARIES

ES Alumni Midwinter Reunion

Despite an ice, snow, and sleet storm, the worst of the winter, a large number of alumni of the General Theological Seminary assembled in Chelsea Square, New York City, on January 17th, for the midwinter reunion. The two lectures of the occasion were given in Seabury Auditorium in the afternoon: the first, on "The Unity of the Church," by the Rev. John A. Richardson; the second by the Rev. Otis R. Rice, on "Returning Service Personnel." Tea was served in Seabury Common Room after the lectures. The chapel was crowded for Evensong.

The customary alumni dinner was held in Hoffman Refectory. The speakers were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary; and Chaplain Robert G. Metcalf of the class of 1937, now chaplain of U. S. Training School, Columbia University. The theme of both speeches was "What to Expect of the Returned Service Men."

Earlier in the day, the trustees of the Seminary held a meeting. It was announced that the Rev. Dr. Powell Mills Hawley had been formally elected professor of Ecclesiastical History. Dr. Dawkins is already in residence and at work.

SECONDARY SCHOOLS

Nine Acolytes of Shattuck School

Inducted Into St. Vincent's Order

Nine acolytes at Shattuck School, Faribault, Minn., were inducted into the Order of St. Vincent on January 21st, by the Rev. Joseph M. McKee, chaplain. Included in this group were Edward Brooks, St. Paul's, Duluth; Norman Findahl, St. Andrews, Waterville; Paul Haglin, Gethsemane, Minneapolis; Robert House, All Saints, Pontiac, Mich.; Robert Henningsen, St. John's, Milwaukee, Ore.; William Lawrence, St. John's, Minneapolis; Kenneth Morley, Bristol, Wis.; Courtland Schmidt, St. Andrew's, Madison, Wis.; and Robert Rice, Honolulu, Hawaii.

The Rev. Mr. McKee was assisted by Preston Haglin, Gethsemane, Minneapolis, senior acolyte, and Charles Sweatt, Gethsemane, and Harry Cooper, Christ Church, Springfield, Mo.

The acolytes began their observance of St. Vincent's day with a corporate Communion, and ended it with their annual turkey dinner in the evening.

Fr. Arthur Farlander Speaks at

Kemper Hall on 1940 Hymnal

"The Hymnal, the Handbook of Christian Poetry," was the subject of an informal address on the Hymnal, 1940, given by the Rev. Arthur Farlander, rector of the Church of the Incarnation, Santa Rosa, Calif., to students and faculty of Kemper Hall on January 18th. As a member of the Hymnal Commission, Fr. Farlander has lived closely with the book during the years of preparation and was able to select hymns and melodies showing something of the breadth and richness of this hymnal, which incorporates so much that is finest in the worship, music and poetry of the Christian Church throughout 20 centuries.

Fr. Farlander urged that the hymns be read as well as sung, and that both old and new hymns be sung in true worship—"worship—worth-ship—which shows we think God worthy of our best."

On February 4th, Bishop Ivins of Milwaukee, blessed the candles for the Candlemass procession of the Feast of the Purification, this being the patronal feast of the Community of St. Mary. The Rev. Parker C. Webb, chaplain of the school, was the celebrant at the Choral Mass, and the Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa, preached the sermon.

CHURCH CALENDAR

February

4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles Davis Burrows, Priest

The Rev. Charles Davis Burrows, 79, rector of St. Matthew's Church, Jamestown, R. I., from 1899 until his retirement in 1935, died at Daytona Beach, Fla., on January 16th.

Mr. Burrows had been living in the South but had summered last year at his summer home in Jamestown.

Funeral services were held at Daytona Beach on January 18th. The body will be brought to Rhode Island for burial in the spring.

Mr. Burrows was graduated from Brown University in 1891, and from Episcopal Theological School in 1894. He was ordered deacon in 1894, and priest in 1895 by the late Bishop Clark of Rhode Island.

He was rector of the Church of the

Transfiguration, Edgewood, R. I., from 1894 until 1899.

Mr. Burrows married Elizabeth Ca-hoone, a Jamestown summer resident, in 1906. She survives him.

Walter Edwin Howe, Priest

The Rev. Walter Edwin Howe, retired rector of St. Luke's Church, Catskill, N. Y., died January 22d at the Medical Center, Jersey City, of a heart ailment. He was 68 years old and since his retirement last year, had been living in Morris Plains, N. J.

Born in Boston, he was graduated from Columbia University and General Theological Seminary. He was ordained deacon in 1906 and priest in 1907. Before going to St. Luke's in 1926, he was rector

of the Church of the Ascension, Jersey City, N. J., and rector of St. John's Church, Dover, N. J.

Surviving are his widow, Mrs. Frank Grant Howe, and a daughter, Mrs. Peter Dowson of Syracuse, N. Y.

Alfred A. Curtis

Alfred A. Curtis, 96, the oldest representative of a family long active in Church affairs in Delaware, died at his home in Newark, Del., on January 16th.

Mr. Curtis, who was born in New Lower Falls, Mass., came to Delaware in his early youth, his father having founded the Curtis Paper Company in New York. He was actively associated with his father in the management of the paper business and later served as president of the Fa-



CHURCH SERVICES



CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4 Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.); Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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NEW YORK—(Cont.)

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church St., Cleveland
Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch. (1st & 3d Sun.) Choral Eucharist, (other 5) Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 11 a.m.; Sung Eucharist & Sermon, 11 a.m.; Song & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturdays, 7 a.m. & Thursday and Saints' Days, 9:30 Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DePerry, D.D., Bishop; Rt. Rev. Granville Lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; L. Dudley Rapp; Rev. Wm. M. Bradner, vicar
Sun.: 8, 11 a.m., 7:30 p.m.; Church School singing at 9:30 a.m.; Tues. & Fri., 7:30 a.m., 11 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler W.D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 E.P.; 1st Sun. of month, H.C. also at 8 Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; C. A. Jessup, D.D.; Rev. Robert E. Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed.

Trust Company of Delaware. He had for many years as senior warden St. Thomas' Church, Newark. He is survived by four grandchildren; a daughter, Mrs. Delaware Clark, an active member of Trinity Church, Wilmington, N. J.; and a brother, Charles M. Curtis, formerly chancellor of the diocese.

Thomas L. Stone

Thomas L. Stone, senior warden of St. John's Church, Newark, N. J., died January 16th in Newark. A life-long member of St. John's parish, he was a member of the choir both as a boy and a man. He was elected to the vestry in April, 1909, and served until June, 1911. He was then elected a vestryman at the annual meeting in 1921, and was elected junior warden December 1, 1924, and senior warden December 8, 1929. He continued as senior warden until his death. During these many years he served the parish most faithfully and was most generous in support of the Church.

Mrs. Martha Miller Hull

Mrs. Martha Miller Hull, "Miss Patricia," parish secretary of St. Paul's Church, Augusta, Ga., and widow of Dr. Asbury Miller, jr., died Christmas night after a long illness at the home of her daughter, Mrs. Richard B. Weeks, in Columbia, S. C. Funeral services were conducted

from the home on December 27th and interment was in Westover Memorial Park Cemetery, Augusta, the Rev. Hamilton West of St. Paul's officiating.

Mrs. Hull was born in Macon, Ga., the daughter of the late Judge and Mrs. Alexander Lawton Hull. She is survived by two daughters, Mrs. Richard Weeks, and Mrs. Francis Huger Gibbes, jr.; a sister, Mrs. Patrick Calhoun of Savannah, Ga., and three brothers, Brig. Gen. Troup Miller of Governor's Island, N. Y.; Wallace Miller, Macon, Ga.; Llewellyn Miller of Miami, Fla., and four grandchildren.

Mrs. Hull had been parish secretary of St. Paul's Church for 12 years working for a number of years as a volunteer before becoming officially connected with the parish.

In the course of a full page tribute to her in St. Paul's Church *Bulletin*, Mr. West writes "She was more than a parish secretary. Those who knew her and saw her work, knew that she was an institution. Almost everything revolved around her. She knew where everything and everybody was, and belonged, and had a fine sense of the fitness of things that seemed to get them in the right places at the right times. It was not just her skill. . . . Nor was it just her charm, the genial way in which she dispensed parish hospitality seven days a week. It must have been all those together, dominated by her faith."

CLASSIFIED

ANNOUNCEMENTS

Died

WE, WALTER EDWIN, entered into Life Eternal, January 22, 1945. Former rector of St. George's Church, Catskill, N. Y. Retired from active industry after 38 years of Labor in the Master's employ.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Ackerman, Rev. Howard C., of Syracuse, N. Y., is acting as assistant minister at St. Peter's Church, Auburn, N. Y., until a full-time curate can be obtained.

Daley, Rev. John E., curate of St. Stephen's Church, Coconut Grove, Miami, Fla., will become rector of Grace Church, Baldwinville, N. Y., and priest in charge of St. John's, Phoenix, N. Y., effective soon after Easter.

Fowkes, Rev. Robert W., formerly vicar of St. James' Church, Kemmerer; St. Lawrence's, La Barge; St. Bartholomew's, Cokeville; associate missionary with the Archdeacon at St. John the Baptist, Big Piney; St. Andrew's-in-the-Pines, Pinedale; and St. Hubert the Hunter, Bondurant, all in Wyoming, is now vicar of St. Alban's Church, McCook, Nebr. Address: 519 W. 1st St., McCook.

Herman, Rev. Carl F., rector of St. Stephen's, Erwin, N. C., will become rector of St. Andrew's parish, Greensboro, N. C., February 5th.

Turner, Rev. Frederick A., priest in charge of Trinity Church, Granville, N. Y., and St. Paul's Church, Salem, N. Y., will become priest in charge of Calvary Church, Homer, N. Y., and St. John's, Marathon, N. Y., March 1st.

Ordination

Priest

Northern Michigan—Rev. Herbert Aaron Jerauld was ordained priest January 25th by Bishop Perry of Rhode Island acting for the Bishop of Northern Michigan in St. Michael's Church, Bristol, R. I. He was presented by the Rev. Anthony R. Parshley and Bishop Bennett, Suffragan of Rhode Island, preached the sermon. The Rev. Mr. Jerauld is curate of St. Michael's Church, Bristol, R. I.

Change of Address

Abbott, Rev. Paul R., now has the address 306 E. Elm, El Dorado, Ark.

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